

شرح الأربعون في مباني الإسلام وقواعد الأحكام

لإمام أبوزكريا يحيى بن شرف الحزامي الفوري
(المتوفي 676 هـ)

Commentary on Forty Hadith on the Fundamentals of Islam & the Principles of Jurisprudence

By al-Imām Abū Zakariyyāh Yaḥyā ibn Sharaf an-Nawawī

Translation and Commentary By

Abū Ṣafiyah Ṭaalib Alexander



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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah, the Most Meriful, the Bestower of Mercy

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Commentary On the Introduction of the Risālah of ibn Abī Zayd al-Qayrawānī

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




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TRANSLATION KEY

ا	a		ض	ḍ		Short Vowels	
ب	b		ط	ṭ		ـَ	A
ت	t		ظ	ẓ			
ث	th		ع	'		ـِ	I
ج	j		غ	Gh			
ح	ḥ		ف	F		ـُ	U
خ	kh		ق	Q			
د	d		ك	K		long vowels	
ذ	dh		ل	L			
ر	r		م	M		آ or اء	Ā
ز	z		ن	N			
س	s		ه	H		ي	Ī
ش	sh		و	W			
ص	ṣ		ي	Y		وُ	Ū

REVERENTIAL SYMBOLS KEY¹

Arabic statement	Transliteration	Meaning
	<i>Subhānah wa ta'āla</i>	He is exalted above weakness and indignity
	<i>ʿAzza wa-jal</i>	He is exalted and glorified.
	<i>Jalla Jalālu</i>	Exalted is His glory
	<i>Ṣallallāhu 'alayhi wa salam</i>	Peace and salutations of Allaah be upon him.
	<i>ʿAlayhiṣ- ṣalātu was-salaam</i>	Peace and salutations be upon him.
	<i>ʿAlayhis-salām</i>	Peace be upon him.
	<i>ʿAlayhum-us-salām</i>	Peace be upon them (male).
	<i>Raḍiyallāhu 'anhu</i>	May Allah be pleased with him.
	<i>Raḍiyallāhu 'anhaa</i>	May Allah be pleased with her.
	<i>Raḍiyallāhu 'anhumā</i>	May Allah be pleased with them both (male).
	<i>Raḍiyallāhu 'anhum</i>	May Allah be pleased with them (male).
	<i>Raḍiyallāhu 'anhunna</i>	May Allah be pleased with them (female).
	<i>Rahimullāh</i>	May Allah have mercy upon them (male).
	<i>Raḥimāllāh</i>	May Allah have mercy upon her (female).
	<i>Raḥimullāh.</i>	May Allah have mercy upon them both (male).
	<i>Raḥimbunnallāh</i>	May Allah have mercy upon them (female).

1. Adapted from the book, Inheritance Regulations & Exhortations by Dr. Muhammad al-Jibaly

GOLDEN ADVICE FOR THE SEEKER OF ISLAMIC KNOWLEDGE¹

Some Etiquette of the Seeker's Inner Self	Remember seeking knowledge is an act of worship.
	Develop the fear of Allaah.
	Be an adherent to the path of the Pious Predecessors (<i>Salaf-uṣ-Ṣāliḥ</i>).
	Put arrogance and pride behind you.
	Adorn yourself with the splendors of knowledge.
	Avoid the gatherings of vain speech.
	Adorn yourself with gentleness and tolerance.
The Etiquette of the Seeker with his Teacher	Treat your teacher with respect, honor and courtesy.
	Try to take notes as your teacher explains.
	Do not contradict your teacher in a disrespectful manner.
	Listen attentively to your teacher's answers.
	Do not pester your teacher for an answer to your questions.
	Address your teacher in a respectful manner.
	Do not test your teacher's nerve nor patience.
The Etiquette of Companionship	Beware of the bad companion.
	Befriend those who will encourage you to be studious.
	Avoid disputing with your teacher.
	Befriend those who adorn their knowledge with good deeds.
	Beware of the haughty and arrogant student.
	Beware of the student whose knowledge and deeds are not commensurate.
	Be a companion of the one who has a sound creed.
The Etiquette of the Student in Leading a Life of Knowledge	Have high aspirations in learning.
	Kindle the desire for seeking knowledge
	Preserving knowledge through writing it.
	Seeking refuge in Allaah when acquiring & seeking knowledge.
	Summaries long compilations.
	Do not hesitate to ask questions.
	Discuss without falling into disputation.
	Revise what you have learnt.
	Learn the essential of each discipline.

1. Adapted from the book, The Etiquettes of the Seeker of Islaamic Knowledge by shaykh Bakar Adullah Abou Zayd (may Allaah have mercy upon him).

SOME ETIQUETTES FOR LEARNING

- ❖ ALWAYS have course materials and writing implements with for the duration of the lesson.
- ❖ APPLY what you have learnt to your daily life.
- ❖ CONSTANTLY make notes of the knowledge and information given in each lesson as this will help you to store it in your long-term memory.
- ❖ DEVELOP positive study patterns that help you to retain what you have learnt.
- ❖ FORM study groups with other students to consolidate what you have learnt in lessons.
- ❖ LISTEN to the contributions of others and do not unduly interject while others are talking.
- ❖ MAKE sure your questions are related to the subject matter at hand and try to avoid questions that are off the topic. These types of questions are better left for open question and answer sessions or a more appropriate time.
- ❖ NEVER interrupt your teacher.
- ❖ REMEMBER that you are seeking Islamic knowledge for which there is a great reward in this life and the next.
- ❖ REVISE what you have written and try to commit it to memory.

INTRODUCTION

All praise is due to Allāh, we seek His help and assistance; and forgiveness; we seek refuge in Allāh from the evil within ourselves and the consequences of our evil deeds. Whoever Allāh guides none can misguide him, and whoever Allāh misguides none can guide him aright. I bear witness (and publicly testify) that there is no deity worthy of worship (in truth) but Allāh, alone without any partners, and I bear witness that Muhammad (ﷺ) is His servant and His Messenger (ﷺ).

The forty *Ḥadīth* of the illustrious and vibrable Imam Abū Zakarīyah Yaḥ-Yaḥ bin Sharaf bin Murra bin Ḥussain an-Nawawī (رحمته الله) is an essential text for the aspiring student of Islāmic knowledge who is in the initial stages of their journey to study *Ḥadīth*. The treatise is a collection of forty-two *Ḥadīths* whose merits have been extolled upon by the scholars and their being considered to fundamental in understanding the fundamental principles of Islāmic law, jurisprudence and legislation.

This book is a humble attempt at synthesising previous scholarship on the treatise and presenting this in a simple and clear manner, with the English-speaking student of knowledge in mind.

We ask Allāh to accept this humble effort and to make it heavy on the scales of good deeds on the Day of Resurrection.

Taalib Alexander

27 Rabi' al-Awwal 1444 AH/23 October 2022 CE

CONCISE BIOGRAPHY OF THE AUTHOR

Name, Lineage and Genealogy

He is Yaḥ-Yaḥ b. Sharaf b. Murra or Murri b. Hussain, Jurist-consultant (*mufti*) of the Muslim nation, the poly-math (*shaykh-ul-Islām*), reviver of the religion (*muḥiyy-ud-dīn*) Abū Zakarīyah an-Nawawī The memorizer (*Hāfidh*), the jurist (*faqīh*), the Shafi'ite scholar, the ascetic (*Zāhid*), and the venerable scholar.

Date of Birth

Imām an-Nawawī (رحمته الله) was born in the middle of the first ten days of the month of Muharram in the year 631 AH in the town of *Naṣwā*, a town in the vicinity of Damascus, Syria.

Teaching

The *Imām* (رحمته الله) was a teacher in Islāmic law (*fiqh*) and Prophetic traditions (*Ḥadith*) in *Dār-ul-Ḥadith al-Ashrafiyyah* until his passing. He was known to have mastered a vast range of the Islāmic sciences and he wrote on a wide range of subjects.

Seeking Knowledge

Imām an-Nawawī (رحمته الله) was known not to waste his time and busied himself with knowledge even when he was walking in the streets.

Scholarship

Imām an-Nawawī (رحمته الله) wrote a number of books by which the Muslim nation has benefited from immensely, from among them: *Riyāḍ-us-Ṣāliḥīn* (Gardens of the Righteous), *al-Minhāj fī Ṣharḥ Ṣaḥīḥ Muslim b. al-Hajjaaj* (the Methodology in Explaining Ṣaḥīḥ Muslim b. al-Hajjāj), *Kitāb-ul-Adhkār* (The Book of Supplication), the Forty *Ḥadith*, to mention a few.

Death

The *Imām* (رحمته الله) passed away on Tuesday night 24 Rajab 676 AH in *Nawā*, may Allāh have mercy upon him.

OVERVIEW OF THE TREATISE

1. The Forty *Ḥādīth*: An Introduction

The Forty *Ḥādīth* on the Fundamentals of Islam & the Principles of Jurisprudence which is popularly known as the Forty *Ḥādīth* or in the Arabic language as, al-‘Arba’ in *an-Nawawīyyah* compiled by *Imām Yaḥyā bin Sharaf bin Ḥasan ibn Ḥusayn an-Nawawī* (رحمته الله) is one of the most popular and most studied texts in *Ḥādīth* literature.

It is a well-known text, which includes forty-two *Ḥādīths* with omitted chains of transmission omitted covering different fields of the Islāmic science and disciplines, with each *Ḥādīth* expounding a great principle of the religion, and anyone who desires the afterlife should know these *Ḥādīths* because of the important issues they contain. The author completed composing the text on Thursday, the twenty-ninth of the Islāmic month of *Jumāda al-Awwal* in the year 668 AH.¹ An-Nawawī’s Forty *Ḥādīth* such that the scholars paid great attention to it in respect to writing commentaries, annotations, and memorisation of it.²

2. The Origins of the Text

The origin of the text is a sitting of *Ḥādīth* dictated by the great scholar of *Ḥādīth* the Ḥafīẓ Abū ‘Amr ‘Uthmān bin Abdul Raḥmān bin aṣ-Ṣalaḥ (d. 643 AH) (رحمته الله). Then, Imam an-Nawawī took these hadiths and added to them

¹ Abdul-‘Azīz bin Ibrāhīm bin Qāsim, 1420, *ad-Dalīl ilā al-Matūn al-Ilmiyyah*. Riyadh, Saudi Arabia: Dār a ṣ - Ṣam’ī, p. 248.

² *ad-Dalīl ilā al-Matūn al-Ilmiyyah*, p. 249.

competing forty-two and called his book “The Forty *Hādīth* on the Fundamentals of Islam & the Principles of Jurisprudence.”

4. Scholarship on the Forty *Hādīth*:

A significant number of scholars and People of Knowledge have written commentaries and explanations on the text, possibly making it one of the most explained and commented upon primers and texts, from amongst the most popular among them:

- I. *al-Afnān an-Nadiyyah bi-Sharḥ al-Arbaʿin an-Nawawīyyah* by Shaykh Dr. Salīm ʿEid al-Hilālī.
2. *al-Fath al-Mubīn bi-Sharḥ al-Arabʿin* by Shaykh Aḥmad ibn Muḥammad ibn ʿAlī ibn Ḥajar al-Haytamī,
3. *Fath al-Qawī al-Matīn Rabaniyyah fī Sharḥ Arbaʿūn wa tatimmah al-Khamsīn li-an-Nawawī wa Ibn Rajab* by al- ʿallāmah ash-shaykh Abdul-Muḥsin bin Ḥamad al-ʿAbād al-Badr.
4. *al-Fawāʿid al-Mustanbaṭah min al-Arabʿin al-Nawwāiyyah* by Shaykh Dr. Abdur-Raḥmān bin Nāṣir al-Barrāk,
5. *Jāmiʿ ʿUlūm wa al-Ḥikam fī Sharḥ Khamsīn Ḥadīthan min Jawāmiʿ al-Kalam* by Imām Abdur-Raḥmān bin Aḥmad bin Rajab al-Ḥandalī.

6. *Maḥāsīn ad-Dīn ‘alā Matan al-Arab’īn* by al- ‘allāmah ash-shaykh Fayṣal bin ‘Abdul-‘Azīz Mubārak.
7. *al-Minḥah al-Rabāniyyah fī Sharḥ al-Arba’īn an-Nawawiyyah* by ash-shaykh Dr. Ṣāliḥ Fawzān al-Fawzān.
8. *Sharḥ Arba’īn Ḥādithan an-Nawawiyyah* by Muḥammad bin ‘Alī bin Wahab bin Mut’ī ibn Daqīq al-‘Īd.
9. *Sharḥ al-Arba’īn an-Nawawiyyah* by Imām Muḥammad bin Ṣāliḥ al-‘Uthaymīn
10. *Sharḥ al-Arab’īn al Nawawiyyah li-Imām Yaḥyā bin Sharaf bin Ḥasan ibn Ḥusayn an-Nawawī* by Ṣāliḥ bin ‘Abdul-‘Azīz bin Muḥammad bin Ibrāhīm Āl-Shaykh.
11. *Sharḥ al-Matan al-Arba’īn fī al-Aḥādith as- Ṣaḥīḥah an-Nawawiyyah* by Imām Yaḥyā bin Sharaf bin Ḥasan ibn Ḥusayn an-Nawawī.
12. *Ta’liqāt ‘alā Kitāb al-‘Araba’īn fī Mabānī al-Islām wa Qaw’a’id ad-Dīn al-Mashur bi- al-‘Araba’īn an-Nawawiyyah* by Shaykh Ṣāliḥ al-‘Uṣaymī.

13. *Tuḥfah al-Muḥḥibīn bi-Sharḥ al-Arbaʿīn an-Nawawīyyah* by Imam Muḥammad Ḥayyāh Ibrāhīm as-Sindī al-Madanī.
14. *at-Tuḥfah al-Rabāniyyah fī Sharḥ al-Arbaʿīn ḥadīthan an-Nawawīyyah* by ʿIsmāʿīl bin Muḥammad al-Anṣārī, 1380 Cairo, Egypt: Maṭbʿah al-Madanī, p. 5.

Reasons for Studying this Treatise:

There are several important reasons why someone should study this treatise:

1. Develop a familiarity with the *Sunnah* of the Prophet (ﷺ)
2. To develop an understanding of the *Sunnah* of the Prophet (ﷺ) and its relationship to the lived practice of Islām.
3. To empower students with the ability to develop their understanding and practice of *Sunnah* and to fortifying themselves from contemporary dangers that may deplete them spiritually, weakening their faith, or have catastrophic consequences on their practice of Islām.
4. To enable students to develop a clear understanding of the importance of *Sunnah* as the centre of both belief and practice, being fundamental to the development of the Islamic faith (*Imān*) and to the practice of Islām.

METHODOLOGY ADOPTED IN THIS COMMENTARY

When clarifying the meanings of Ḥadīth, the scholars have adopted a number of different methods and approaches for commentating and annotating. Some have adopted a general method when choosing to discuss the meanings and implications of a given Ḥadīth; some have employed linguistic analysis seeking to focus on the grammatical and linguistic implications of a Ḥadīth; while some have preferred to use a legal method through which they analyse and discuss the jurisprudential implications of a Ḥadīth. Many, contemporary scholars, and writers on Ḥadīth Studies have used a more analytical method in which each Ḥadīth is analysed in composite parts that give a comprehensive understanding of the Ḥadīth, like a collage, in which different pieces are brought together to form a comprehensive whole.

In this commentary the following structure has been adopted with the intention of providing an analytical framework through which the Ḥadīth presented in this collection may be understood:

I. Subject Matter of the Ḥadīth

Under this heading, the topic and main theme of the Ḥadīth, in a concise manner, is presented.

II. References of the Ḥadīth

In this section, the places where the Ḥadīth is located in the Ḥadīth collections are cited here.

III. Authenticity of the Ḥadīth

The scholar's verdicts on the Ḥadīth, whether it is authentic or not, is discussed here.

IV. Status of the Ḥadīth

The opinions of the scholars or a particular scholar, in respect to the Ḥadīth, is cited here.

V. Selected Vocabulary

Definitions of important and selected words and terms are given here.

VI. The Narrator of the Ḥadīth

Under this heading, a brief and concise biography of the narrator of the Ḥadīth is given.

VII. General Commentary of the Ḥadīth

In this section a broad and brief discussion of the meanings and the implications of the Ḥadīth are given here.

VIII. Lessons and Benefits Derived from this Ḥadīth

Here, a list of the lessons and benefits that may be derived from the Ḥadīth are given here.

AUTHOR'S INTRODUCTION

In the Name of Allāh, the Most Beneficent, the Most Merciful, all praise is due to Allāh. the Sustainer of the heavens and the earths, Lord of all creation, The One who has sent (all) the Messengers (His salutations and peace be upon them) to all those who are responsible, to guide them and clarify the legislation (and rituals) of the religion with irrefutable proofs and clear evidences, I praise him for all of His blessings, and I ask Him for an increase in his favours and bounties. I testify that there is no deity worthy of worship except for Allāh, The One and Only; the Irresistible; The Honourable; The Most-Forgiving. I testify that Muḥammad is His servant and His Messenger, His beloved, His Beloved Friend, the Best of Creation, honoured by the mighty Qur'ān, the perpetual miracle that will continue across the ages, by his *Sunnah* is a guiding light for those seeking guidance, (the one) granted with comprehensive speech and the most eminent of religions, salutations and peace of Allāh be upon him and upon all of the prophets and messengers, his family, all of the righteous, to proceed:

We have narrated on the authority of 'Alī b. Abū Ṭālib, Abdullah b. Mas'ūd, Mu'ādh b. Jabal and Abū ad-Dardā', Ibn 'Umar, Ibn 'Abbās, Anas b. Mālik, Abū Hurayrah, Abū Sa'īd al-Khudrī (may Allāh The Exalted be pleased with them all) from several paths and multiple narrations, that the Messenger of Allāh (ﷺ) Said:

من حفظ على أمتي أربعين حديثاً من أمر دينها بعثه الله يوم القيامة في زمرة الفقهاء والعلماء.

“Whoever preserves for my nation forty narrations from the affairs of its religion Allāh will resurrect him on the Day of Standing in the fold of the jurists and the religious scholars.”

And in (another) narration:

بعثه الله فقيهاً عالماً

“Allāh will resurrect him a jurist a religious scholar.”

In the narration of Abū ad-Dardā' (رضي الله عنه):

وكنت له يوم القيامة شافعاً وشهيداً

“And I will be for him on the Day of Resurrection an intercessor (by Allāh’s permission) and a witness.”

And in the narration of Ibn Mas’ūd (رضي الله عنه):

: قيل له: ادخل من أي أبواب الجنة شئت

“It will be said to him: ‘Enter from any door of paradise (which) you please.’”

and in the narration of Ibn ‘Umar (رضي الله عنه):

كتب في زمرة العلماء، وحشر في زمرة الشهداء.

“He will be written (as coming from) the fold of the religious scholars and he will be risen (on the Day of Resurrection from the) fold of the martyrs.”

The memorisers of the scholars of *Ḥadīth* unanimously agree that it is a spurious tradition even though it has several chains of narration. The religious scholars (may Allāh be pleased with them) have written many books, which

cannot be enumerated, in this field. So, from the first (scholar) who is known to have written in (this subject was) Abdullah b. al-Mubārak, then Muḥammad b. Aslam aṭ-Ṭūsī the cultivating scholar, then -Ḥākim assan b. Sufiyān an-Naysābūrī, Abū Bakar al-Ājoorī, Aboo Bakar Muhammad b. Ibrāhīm al-Aṣfahānī, ad-Dāraqutnī, al-Ḥākim, Abū Na'im, Abū Abdur-Raḥmān as-Sulamī, Abū Sa'id al-Mālaynī, Abū 'Uthmān aṣ-Ṣābūnī, Muḥammad b. Abdullah al-Anṣārī, Abū Bakar al-Bayhaqī, and a an innumerable number of scholars, contemporary and of old.

Seeking Allāh's guidance – The Exalted – in collecting forty *Ḥadīths* following those venerable scholars and protectors of Islām. The religious scholars have unanimously concurred on the permissibility of acting in accordance with spurious prophetic traditions pertaining to virtuous actions and with this I do not rely upon this (spurious) prophetic narration, rather upon his saying (ﷺ) in the authentic prophetic tradition:

ليبلغ الشاهد منكم الغائب.

“So, let the one who witnessed inform the one who was absent”

And his saying:

نضّر الله امرأ سمع مقالتي فوعاها فأداها كما سمعها

“May Allāh radiate the person who hears a saying of mine, so he understands it, memorises it, and conveys it, performs it as he hears it.”

Then from the scholars who collected forty *Ḥadīths* in the fundamentals of the religion; some of them in the secondary issues; and some of them in *Jihād*; some

of them in asceticism; some of them in manners; some of them in the (Friday) sermons; and all of them with a sincere intention, may Allaah The Exalted be pleased with these sincere intentions.

I saw collecting forty *Ḥadīths* more important than all of that, and it is forty *Ḥadīths* whose contents are more comprehensive than that, and each *Ḥadīth* from them (contains) a great principle from the principles of the religion and are described by the religious scholars of Islām revolving around it or it is half of Islām, or a third (of Islām) or similar to that. Then I made it an obligation in these forty *Ḥadīths* to be authentic, most of them can be found in the authentic collection of Bukhārī and Muslim. I narrate them with a truncated chain of narration in order to facilitate memorisation and to for general benefit, if Allāh The Exalted Wills.

Then, I followed this with a chapter exacting the hidden terms and it is obligatory for every seeker of the Next Life that they know these *Ḥadīths*, as they contain from the important issues and its contents brings to attention all aspects of worship, and this is apparent for the one who contemplates this, and I relied upon Allāh and to Him I refer all my matters and my needs, and to Him is all praise and appreciation. All success is from Him and protection.

COMMENTARY ON THE INTRODUCTION

I. Benefits Derived from this Introduction:

1. *Imām* Abū Zakarīyah an-Nawawī (رحمته الله) begins this treatise with postulating that it is permissible to use *Da'if* or weak *Ḥadīth* as a means of encouragement to perform righteous deeds that are established in the Islāmic Legal System or the *Sharī'ah*.³
2. While there is a difference of scholarly opinion in regard to the use of *Da'if Ḥadīth* in righteous actions and deeds, perhaps the correct opinion is that it is not permissible.

The venerable and illustrious scholar *Shaykh-ul-Islām* Taqī ad-Dīn Aḥmad ibn ʿAbdul-Ḥalīm Ibn Taymiyyah (رحمته الله) explains:

“It is not permissible to rely in Islāmic Legal System on weak *Ḥadīth* that are neither ‘*authentic*’ nor ‘*good*’, but Aḥmad bin Ḥanbal (رحمته الله) and other scholars have permitted it to be narrated in regard to virtuous deeds unless he knows that it is not affirmed, if he does not know that it is a lie. This is because if the action is known to be legitimate with legal evidence, and a *Ḥadīth* is narrated that it is not known that it is a lie, then the reward may be true. None of the *Imāms* said that it is permissible to make something obligatory or desirable with a weak *Ḥadīth*. Whoever says this has opposed

³ Nāzim Sulṭān, 1421/2000, *Qawā'id wa Fawā'id min al-Arba'in an-Nawawiyyah*. Riyadh, Saudi Arabia: Dār al-Higrah, p. .

the consensus of the scholars. So, it is permissible to narrate in regards to the promise of reward and fear of punishment unless he knows that it is a lie,

but as he knows that Allāh encourages (to do it) with the promise of reward or (to abstain from it with the) fear of punishment from Him with other scriptural evidence other than this which is unknown.”⁴

3. The *Ḥadīths* recommending the memorisation and so forth of forty *Ḥadīth* are *Ḍaʿīf*. Despite this, many scholars have compiled collections of forty *Ḥadīths* on different subjects and issues.

⁴ ʿAḥmad ibn ʿAbdul-Ḥalīm Ibn Taymiyyah, 1425/2004, *Majmūʿ Fatāwa Shaykh-ul-Islām Ahmad bin Taymiyyah*. Riyadh, Saudi Arabia: King Fahd Complex for the Printing of the Holy Qurʾān, vol. 1, pp. 250 - 251.

Ḥadīth One

On the authority of the Leader of the Believers Abū Ḥafṣ ‘Umar bin Al-Khaṭṭāb (رضي الله عنه) who said: I heard Messenger of Allāh (ﷺ) say:

إِنَّمَا الْأَعْمَالُ بِالنِّيَّةِ، وَإِنَّمَا لِأَمْرِي مَا نَوَيْ، فَمَنْ كَانَتْ هِجْرَتُهُ إِلَى اللَّهِ وَرَسُولِهِ فَهِجْرَتُهُ إِلَى اللَّهِ وَرَسُولِهِ، وَمَنْ كَانَتْ هِجْرَتُهُ إِلَى دُنْيَا يُصِيبُهَا أَوْ امْرَأَةٍ يَتَرَوَّجُهَا، فَهِجْرَتُهُ إِلَى مَا هَاجَرَ إِلَيْهِ.

“Indeed, actions are contingent upon intentions and each person shall receive the reward for that which he intends. So, whoever migrated for Allāh and His Messenger, then his migration is for Allāh and His Messenger, and whoever migrated for a material gain or the hand of a woman in marriage, then his migration will be for that which he intends.”

(Narrated by the two leaders of the scholars of Ḥadīth Abū Abdullah Muḥammad bin Ismā‘īl bin al-Mughayrah b. Bardizba al-Bukhārī al-Ju‘fī and Abū-l-Hussein Muslim b. al-Ḥajjāj b. Muslim al-Qushayrī an-Naysābūrī (may Allāh be pleased with them both) in their authentic collections which are both consider the most authentic books written [after the Book of Allāh]).

COMMENTARY ON THE ḤADĪTH

I. Subject Matter of the Ḥadīth

Clarification of the lofty status of the intention from the good deeds.⁵

II. References of the Ḥadīth

⁵ Salīm ‘Eid al-Hilālī, 2519/2011, *al-Afnān an-Nadiyyah bi-Sharḥ al-Arba‘in an-Nawawīyyah*. Cairo, Egypt: Dār al-Imām Aḥmad, p. 8.

This Ḥadīth has been collected in the following collections of Ḥadīth:

Ṣaḥīḥ al-Bukhārī (1) (54) (2529) (3898) (5070)

Ṣaḥīḥ Muslim (1907)

III. Authenticity of the Ḥadīth

The authenticity of this *Ḥadīth* is agreed upon by both *Imām* Bukhārī and *Imām* Muslim in their collections of authentic - *Ṣaḥīḥ* - Ḥadīths and so, from among the most authentic of *Ḥadīths*.⁶

IV. Status of the Ḥadīth

In respect to the lofty status of this Ḥadīth, the venerable scholar *Imām* Muḥammad ibn Idrīs ash-Shāfi'ī (d. 204 AH) (ﷺ) said:

“This Ḥadīth is a third of knowledge, and it enters into seventy different chapters of Islāmic jurisprudence.”⁷

⁶ Abdur-Raḥmān bin Aḥmad bin Rajab, 1429/2008, *Jāmi' 'Ulūm wa al-Ḥikam. fī Sharḥ Khamsīn Ḥadīthan min Jawāmi' al-Kalam*. Damascus, Syria: Dār Ibn Kathīr, p. 31; Ṣāliḥ al-Uṣaymī, nd. *Ta'liqāt 'alā Kitāb al-'Araba'īn fī Mabānī al-Islām wa Qaw'a'id ad-Dīn al-Mashūr bi- al-'Araba'īn an-Nawawīyyah*. Madinah Munawwarah, Saudi Arabia: Salim li-Tafreegh, p. 8.

⁷ *Jāmi' 'Ulūm wa al-Ḥikam. fī Sharḥ Khamsīn Ḥadīthan min Jawāmi' al-Kalam*, p. 31.

V. Selected Vocabulary

Term		Meaning
Arabic	English	
الإمام البخاري	<i>Imām al-Bukhārī</i>	He is Abū Abdullah Muḥammad bin Ismāʿīl bin al-Mughayrah bin Bardizba al-Bukhārī al-Juʿfī (194 AH - 256 AH) one of the leading scholars of <i>Ḥādīth</i> in Sunni Orthodox Islām. His collection of <i>Ḥādīth</i> , popularly known as <i>Ṣāliḥ al-Bukhārī</i> is considered to be the most authentic book after the Book of Allāh. His collection, with that of <i>Imām</i> Muslim's, are referred to as the <i>Ṣābiḥayn</i> or the 'Two Authentic Collections.' He died in the year 256 AH.
الإمام مسلم	<i>Imām Muslim</i>	He is Abū-l-Hussein Muslim b. al-Ḥajjāj bin Muslim al-Qushayrī an-Naysābūrī (206 AH - 261 AH) was a leading scholar of <i>Ḥādīth</i> and a student of <i>Imām al-Bukhārī</i> . His collection of <i>Ḥādīth</i> , popularly known as <i>Ṣābiḥ</i> Muslim, is considered by Sunni Orthodox Muslims to be one of the leading collections of <i>Ḥādīth</i> only second to that of <i>Imām al-Bukhārī</i> . He died in the year 261 AH.
النِّيَّة	<i>Intention</i>	Linguistically, Arabic word ' <i>Niyyah</i> ' or, in the English language, 'intention,' means determination of the heart. ⁸ Islamically, the term ' <i>Niyyah</i> ' or ' <i>Intention</i> ' is, "the belief of the heart to do something, and its determination to do it without hesitation." ⁹
هِجْرَة	<i>Migration</i>	Linguistically, the Arabic term ' <i>Hijrah</i> ' or ' <i>migration</i> ' is derived from the word ' <i>abandonment</i> ' being the opposite of connection. It means to leave or to move

⁸ 'Ismāʿīl bin Muḥammad al-Anṣārī, 1380, *at-Tuḥfah al-Rabāniyyah fī Sharḥ al-Arbaʿin ḥadīthan an-Nawawīyyah*. Cairo, Egypt: Maṭbʿah al-Madanī, p. 5.

⁹ Muwaffaq al-Dīn Ibn Qudāmah al-Maqdisī, 1417/1997, *al-Mughnī*. Riyadh, Saudi Arabia: Dār ʿĀlam al-Kutub, vol. 3, p. 337.

		<p>away from something; strife with others and abandoning it; migration: leaving one thing to another; moving from one state to another; moving from one land to another. It can also mean: a person's separation from others; either with their body or tongue or by heart.¹⁰ Islāmically, it means to leave one's homeland, family, kinship, and the disobedience of Allāh for the sake of Allāh's religion,¹¹ or leaving the lands of disbelief for the lands of Islām.¹²</p>
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VI. The Narrator of the Ḥadīth

He is 'Umar bin Al-Khaṭṭāb (رضي الله عنه) Leader of the Believers and the second caliph of Islām. He was from the nobles of the tribe of Quraysh, having accepted Islām in the fifth or sixth year of Prophethood. His becoming Muslim was a mark of honour for the Muslims, and he witnessed all of the famous battles between the Muslims and the enemies of Islām. He became the caliph after the passing of Abū Bakr aṣ-Ṣiddīq (رضي الله عنه), the first caliph of Islām. He died three days after receiving a fatal stab wound by a disgruntled Zoroastrian servant while He was leading the Fajr prayer. He was buried with the Prophet (ﷺ) and Abū Bakr (رضي الله عنه).¹³

¹⁰ *Ma'wṣū'ah al-'Aqīdah wa ad-Adyān wa a;-Firq wa al-Mathāhib al-Mu'āṣirah*, vol. 6, p. 3027.

¹¹ *Ma'wṣū'ah al-'Aqīdah wa ad-Adyān wa a;-Firq wa al-Mathāhib al-Mu'āṣirah*, vol. 6, p. 3027.

¹² *at-Tuhfah ar-Rabāniyyah fī Sharḥ al-'Arba'in Ḥadīthan an-Nabawiyyah* p. 7; Muḥammad ibn Ṣāliḥ al-'Uthaymīn, 1426/2005, *Tanbīh al-Afhām Sharḥ 'Umdah al-Aḥkām*. Sharjah, United Arab Emirates: Maktabah aṣ-ṣaḥābah, vol. 1, p. 9; Husain al-'Awaysah, 1422, *al-Faṣal al-Mubīn fī Mas'alah al-Hijrah wa Muḥāraqah al-Mushrikīn*. Beirut, Lebanon: Dār Ibn Ḥazam, pp. 14 – 17.

¹³ *Tanbīh al-Afhām Sharḥ 'Umdah al-Aḥkām*, vol. 1, p. 8.

VII. General Commentary of the Ḥadīth

This Ḥadīth illustrates the importance of the intention which is the belief of the heart to do something, and its determination to do it without hesitation, and its place is in the heart. The intention is the basis of all good deeds and acts of worship: if the worshiper the correct intention – that they are about to undertake a particular deed or action – for Allāh then the deed or action will be considered a deed done for the sake of Allāh. However, if the deed is done for other than Allāh or for worldly-gain then the deed will be recorded as being done for other than Allāh or for a worldly gain. The intention also distinguishes customs from acts of worships. For example, if a person takes a shower or wash, without the intention, then this is simply considered to be a customary wash and a means of personal hygiene. However, if a person takes a wash or a shower, with the intention, then this may be considered to be an act of worship, a *Ghusl* or the Major Ablution, which will be recorded as a good deed and an act of worship. Similarly, the intention distinguishes between acts of worship. So, if a person stands to pray, it is the intention, in the heart, that determines if it is going to be one of the compulsory prayers or one that is supererogatory. Another example is the giving of charity: a person may donate some money to the needy, and it is the intention which distinguishes if this is a gift of charity or the payment of the obligatory *Zakah* or Poor Alms.¹⁴

¹⁴ Muḥammad bin ‘Alī bin Wahab bin Mut’i ibn Daqīq al-‘Īd , 1410/1990, *Sharḥ Arba’in Ḥādīthan an-Nawawīyyah*. Dar al-Fayṣaliyyah, pp. 10 – 12; Ṣāliḥ bin ‘Abdul-‘Azīz bin Muḥammad bin Ibrāhīm Āl-Shaykh, 1431, *Sharḥ al-Arab’in al-Nawwāiyyah li-Imām Yahyā bin Sharaf bin Ḥasan ibn Ḥusayn an-Nawawī*. Riyadh, Saudi Arabia: Dār al-Āṣī’mah, pp. 21 – 37; Abdul-‘Āl bin Sa’d ar-Rushaydī, 1436/2015, *Sharūḥ ar-Raḍīyyah fī al-Arab’in al-Nawwāiyyah*. Shawaykh, Kuwait: Gherās, pp. 9 – 11; ¹⁴ Yahyā bin Sharaf bin Ḥasan ibn Ḥusayn an-

VIII. Lessons and Benefits Derived from this Ḥadīth

Some of the lessons and benefits that may be derived from this Ḥadīth are:

1. Matters are determined according to their intentions.¹⁵
2. The intention is a prerequisite in each act of worship, such as, the prayer, the fast in the month of Ramaḍān and the *Zakah* or Poor Alms.¹⁶
3. The obligation to make one's deeds and actions sincerely for Allāh.¹⁷
4. The prohibition of doing acts of worship and deeds of devotion for other than Allāh.¹⁸
5. The one who is sincere in their intention will achieve what they intend, in terms of reward and fulfilling its ruling, and it will be considered to be correct and receive its due reward if it meets its conditions.¹⁹
6. The intention is a good deed and an act of worship in and of itself. Allāh.²⁰
7. The intention distichiasis between acts of worship that resemble each other.²¹

Nawawī, 1404/1984, *Sharḥ al-Matan al-Arba'in fī al-Aḥādīth as-Ṣaḥīḥah an-Nabawiyyah*. Dar al-Fath, pp. 7 – 16; *al-Afnān an-Nadiyyah bi-Sharḥ al-Arba'in an-Nawawiyyah*, pp. 9 – 11.

¹⁵ Ya'qūb .bin 'Abdul-Wahhāb Baḥsayn, *Qā'idah al-Amūr bi-Maqāṣidihā*. Riyadh, Saudi Arabia: Maktabah ar-Rushd, p. 23.

¹⁶ Abdur-Raḥmān bin Nāṣir al-Barrāk, 1429, *al-Fawā'id al-Mustanbaṭah min al-Arab'in al-Nawwaiyyah*. Riyadh, Saudi Arabia: Dār at-Tawḥīd lin-Nashar, p. 8.

¹⁷ *al-Fawā'id al-Mustanbaṭah min al-Arab'in al-Nawwaiyyah*, p. 9.

¹⁸ *al-Fawā'id al-Mustanbaṭah min al-Arab'in al-Nawwaiyyah*, p. 9.

¹⁹ *al-Fawā'id al-Mustanbaṭah min al-Arab'in al-Nawwaiyyah*, p. 9.

²⁰ *al-Fawā'id al-Mustanbaṭah min al-Arab'in al-Nawwaiyyah*, p. 9.

²¹ *al-Fawā'id al-Mustanbaṭah min al-Arab'in al-Nawwaiyyah*, p. 9.

8. Deeds and actions bereft of the intention are considered to be trivial and lacking in reward.²²
9. The one who does a deed for material accumulation or worldly gain will only receive that for which they intended, if Allāh wills.²³
10. The virtues of Hijrah – migration from the lands of polytheism to the lands of Islam - and this being a legislated form of worship.²⁴

IX. Jurisprudential Principle Related to this Ḥadīth

The Islamic principle that is related to this Ḥadīth is: 'Matters are determined according to their intentions' or, in the Arabic language, '*al-Amūr bi-Maqāṣidihā*.'²⁵ The result of one's statements and actions and the judgement of them both differ according to the differences of the worshippers intentions.²⁶ So, for example, there are two people who memorise the Noble Qur'ān, one of them does so for it to be an intercessor for them on the Day of Resurrection while the other person memorised the Noble Qur'ān for the accolade of the people and their praising them for being a memoriser of the Noble Qur'ān. So, the first person's intention greatly differed from that of the second as they memorised the Noble Qur'ān for the sake of Allah, whereas the second person memorised the Noble Qur'ān for a worldly benefit: one seeking the reward of Allah – the

²² *al-Fawā'id al-Mustanbatah min al-Arab'in al-Nawwaiyyah*, p. 8.

²³ *al-Fawā'id al-Mustanbatah min al-Arab'in al-Nawwaiyyah*, p. 9.

²⁴ *al-Faṣal al-Mubīn fī Maṣ'alah al-Hijrah wa Mufāraqah al-Mushrikīn*, pp. 14 – 17; *at-Tuhfah ar-Rabāniyyah fī Sharḥ al-'Arba'in Ḥadīthan an-Nawwaiyyah*, p. 7.

²⁵ *Qā'idah al-Amūr bi-Maqāṣidihā*, p. 23.

²⁶ Abdullah al-Farīḥ, *Khalāṣah al-Fawā'id wa al-Qawā'id min Sharḥ al-'Arba'in an-Nawwaiyyah*, p. 4.

first person – while the other – the second person – sought the reward of the people.²⁷



²⁷ *Khalāṣah al-Fawā'id wa al-Qawā'id min Sharḥ al-Arba'in an-Nawawiyah*, p. 4.

Hadīth Two

On the authority of ‘Umar bin Al-Khaṭṭāb (رضي الله عنه) who said: ‘One day while we were sitting with the Messenger of Allāh (ﷺ) there came upon us a man, (wearing) an extremely white garment, extremely black hair; we did not see on him the effects of travel and none of us knew him. He came and sat closely to the Prophet (ﷺ) and he rested his knee against his knee, and placed his palms over his thighs, He said: ‘O Muḥammad (ﷺ) inform me about Islām?’ So, the Messenger of Allāh (ﷺ) said:

الإِسْلَامُ أَنْ تَشْهَدَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، وَتُقِيمَ الصَّلَاةَ، وَتُؤْتِيَ الزَّكَاةَ، وَتَصُومَ رَمَضَانَ، وَتَحْجَّ الْبَيْتَ إِنْ اسْتَطَعْتَ إِلَيْهِ سَبِيلًا.

He said: ‘You have spoken the truth.’ We were surprised, he asked him a question and affirms he spoke the truth!’ He said: ‘So, inform me about (the pillars) of True Faith (*al-Imām*). He (ﷺ) said:

أَنْ تُؤْمِنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَالْيَوْمِ الْآخِرِ، وَتُؤْمِنَ بِالْقَدَرِ خَيْرِهِ وَشَرِّهِ.

“That you believe in Allāh; His angels; His scriptures; His Messengers; The Last Day; and to believe in the Divine Predestination, its good and its evil.”

He said: ‘Indeed you have spoken the truth.’

He said: ‘So, inform me about perfection in worship (*al-Iḥsān*).’ He (ﷺ) said:

أَنْ تَعْبُدَ اللَّهَ كَأَنَّكَ تَرَاهُ، فَإِنْ لَمْ تَكُنْ تَرَاهُ فَإِنَّهُ يَرَاكَ.

“That you worship Allāh as if you see Him, for indeed you do not see Him, but indeed He sees you.”

He said: “So, inform me about the hour.” He (ﷺ) said:

مَا الْمَسْئُولُ عَنْهَا بِأَعْلَمَ مِنَ السَّائِلِ.

“The one questioned is no wiser than the questioner.”

He said: ‘So, inform me of its portents and signs.’ He (ﷺ) said:

أَنْ تِلِدَ الْأُمَةُ رَبَّتَهَا، وَأَنْ تَرَى الْحَفَاةَ الْعُرَاةَ الْعَالَةَ رِعَاءَ الشَّاءِ يَتَطَاوُلُونَ فِي الْبُنْيَانِ. ثُمَّ انْطَلَقَ، فَلَبِثْتُ
مَلِيًّا،

“That the slave girl gives birth to her master; when you see the bare footed, naked, destitute shepherds mutually compete in the construction of (tall) buildings.”

Then he departed, so I waited for a moment, then the Prophet (ﷺ) said:

يَا عُمَرُ أَتَدْرِي مَنْ السَّائِلُ؟

“O ‘Umar do you know whom the questioner was?” I said:

اللَّهُ وَرَسُولُهُ أَعْلَمُ.

‘Allāh and His Messenger (ﷺ) Know best?’ He (ﷺ) said:

فَإِنَّهُ جِبْرِيلُ أَتَاكُمْ يُعَلِّمُكُمْ دِينَكُمْ.

“Indeed, he was (the angel) Gabriel he came to you to teach you your religion.”

(Collected by Muslim)

COMMENTARY ON THE ḤADĪTH

I. Subject Matter of the Ḥadīth

The angel Gabriel's teaching the Companions their religion: Islam, *al-Imān* or True Faith and *al-Ihsān* or Perfection in Worship.²⁸

II. References of the Ḥadīth

This Ḥadīth has been collected in the following collection of Ḥadīth:

Ṣaḥīḥ Muslim (8)

III. Authenticity of the Ḥadīth

This Ḥadīth has been collected by Muslim, one of the most authentic books of hadith, as well in several other collections with the exception of Bukhārī.²⁹

IV. Status of the Ḥadīth

In respect to the status and regard the scholar hold for this *Ḥadīth* Ibn Rajab al-Ḥanbalī (d. 795) (رحمته الله) the renowned Ḥanbalī scholar said:

“It is a very great *Ḥadīth*, containing an explanation of the religion, all of it.”³⁰

V. Selected Vocabulary

²⁸ *al-Afnān an-Nadiyyah bi-Sharḥ al-Arbaʿin an-Nawawīyyah*, p. 15.

²⁹ *Jāmiʿ ʿUlūm wa al-Ḥikam. fī Sharḥ Khamsīn Ḥadīthan min Jawāmiʿ al-Kalam*, p. 71.

³⁰ *Jāmiʿ ʿUlūm wa al-Ḥikam. fī Sharḥ Khamsīn Ḥadīthan min Jawāmiʿ al-Kalam*, p. 75.

Term		Meaning
Arabic	English	
الإسلام	<i>Islām</i>	Linguistically, the Arabic word 'Islām' means 'submission' or 'acquiescence'. ³¹ Islāmically, is Submission to Allāh in His Monotheism and complying to Him with obedience and to observing oneself from polytheism and its people. ³²
الإيمان	<i>al-Imān or True Faith</i>	Linguistically, the word 'Imān' or 'True Faith,' in English, means 'affirmation'. ³³ Islāmically, may be defined as being: Statement, action: statement of the heart and the tongue, and action of the heart, tongue and limbs, and it increases with obedience to Allāh and decreases with disobedience to Allāh. ³⁴ There are principally six pillars of <i>Imān</i> : belief in Allāh; His angels; His scriptures; His Messengers; The Last Day; and to believe in the Divine Predestination, its good and its evil, as mentioned in this Ḥādīth. ³⁵ According to the <i>Sunnah</i> , 'Imān' or 'True Faith has sixty something or seventy something branches'. ³⁶
الإحسان	<i>Iḥsān or Perfection in Worship</i>	Linguistically, the word 'Iḥsān' or 'Perfection' means 'goodness' the opposite of maltreatment. ³⁷ Islāmically, 'Iḥsān' or 'Perfection' is of two types: firstly, 'Iḥsān' or 'perfection' in the worship of Allāh and this is to worship Allāh as if you see Him and while you do not see Him,

³¹ Abdullah bin Muḥammad bin Aḥmad at-Ṭayyār, 1427/2006, *Arkān al-Islām*. Riyadh, Saudi Arabia: Jāmi'ah al-Imām Muḥammad bin Sa'ūd al-Islāmiyyah, p. 37; Muḥammad Abdul-Wahhāb al-Waṣābl, 1429/2008, *Al-Qawl al-Mufīd fī Adillāh at-Tawḥīd*. Cairo, Egypt: Dār al-Imām al-Wādi'l, p. 27.

³² *Al-Qawl al-Mufīd fī Adillāh at-Tawḥīd*, p. 25; *Arkān al-Islām*, pp. 44 – 45.

³³ Ahmad bin Abdul-Ḥalīm ibn Taymiyyah, 1425/2004, *Majmū' Fatāwa Shaykh-ul-Islām Ahmad bin Taymiyyah*. Riyadh, Saudi Arabia: King Fahd Complex for the Printing of the Holy Qur'ān, vol. 7, p. 114.

³⁴ Ahmad bin Abdul-Ḥalīm ibn Taymiyyah, 1320/1999, *al-'Aqīdah al-Wāsiṭiyyah*. Riyadh, Saudi Arabia: Aḍwā as-Salaf, p. 113.

³⁵ *al-'Aqīdah al-Wāsiṭiyyah*, as-Salaf, p. 54.

³⁶ *Ṣaḥīḥ Muslim*, no. 35b.

³⁷ Muḥammad bin Ṣāliḥ al-'Uthaymīn, 1414/1994, *Majmū' Fatāwā wa Rasā'il Fadīlah ash-Shaykh Muḥammad bin Ṣāliḥ al-'Uthaymīn*. Riyadh, Saudi Arabia: Dār ath-Thurayyā, vol. 6, p. 116.

		indeed, He Sees you. ³⁸ The second type of ' <i>Ṭḥsān</i> ' or ' <i>Perfection</i> ' to the servants of Allāh, this is by, for example, by exerting oneself in do good for others. ³⁹
شهادة أن لا إله إلا الله وأن محمدًا رسول الله	<i>Declaration that No deity has the Right to be Worshipped (in Truth) except for Allah and that Muḥammad is the Messenger of Allāh (ﷺ)</i>	The declaration or testimony of faith is to say: " <i>Lā ilhā illāh wa an Muḥammad ar-Rasullāh</i> (ﷺ)." Translated this means: "No deity has the right to be worshipped (in truth) except for Allāh and that Muḥammad (ﷺ) is the Messenger of Allāh." Islamically, this means: No deity has the right to be worshipped in truth except for Allāh and that which is worshipped besides Allāh is falsehood and that none has the right to be followed (in respect to worship, religion and devotion) - in truth except the Messenger of Allāh (ﷺ) and those following (in respect to worship, religion and devotion) other than the Messenger of Allāh (ﷺ) an if followed in that for which there is no scriptural evidence then this is following falsehood. ⁴⁰
الصلاة	<i>The Prayer</i>	Linguistically, the Arabic word ' <i>Ṣalāh</i> ' or 'prayer' means, 'supplication.' Islāmically ' <i>Ṣalāh</i> ' or 'prayer' is: Worship of Allāh with known statements and actions, which are begun with the saying, "Allah is the Greatest" - <i>at-Takbīr</i> - and concluded with the saying: "peace be upon you" - <i>at-Taslīm</i> . ⁴¹
الزكاة	<i>Zakah or The Poor Alms</i>	Linguistically, the Arabic word ' <i>Zakah</i> ' or 'Poor Alms' means, 'growth' or 'increase'. ⁴² Islāmically it means, the worship of Allāh - The Exalted - by forfeiting a portion

³⁸ *Majmū' Fatāwā wa Rasā'il Fadīlah ash-Shaykh Muḥammad bin Ṣāliḥ al-Uthaymīn*, vol. 6, pp. 116 - 117.

³⁹ *Majmū' Fatāwā wa Rasā'il Fadīlah ash-Shaykh Muḥammad bin Ṣāliḥ al-Uthaymīn*, vol. 6, pp. 116 - 117.

⁴⁰ Muḥammad Abdul-Wahhāb al-Waṣābl, 1429/2008, *Al-Qawl al-Mufīd fī Adillāh at-Tawḥīd*. Cairo, Egypt: Dār al-Imām al-Wādī'l, pp. 24 - 25; *Arkān al-Islām*, pp. 44 - 45.

⁴¹ Muḥammad ibn Ṣāliḥ al-Uthaymīn, 1422, *Sharḥ al-Mumtī 'alā Zād al-Mustaqni'*. Dammam, Saudi Arabia: Dār Ibn al-Jawzī, vol. 2, p. 5.

⁴² *Sharḥ al-Mumtī 'alā Zād al-Mustaqni'*, vol. 7, p. 5.

		of what is obligated legally from wealth specifically for a group or a specific entity. ⁴³
حج البيت	<i>Pilgrimage to the House</i>	Linguistically, the Arabic word ' <i>Hajj</i> ' or the 'Major Pilgrimage' means, 'determined intent.' ⁴⁴ Islāmically, it means, 'The worship of Allāh - The Gloried and Sublime - by performing the rituals upon that which has come from the <i>Sunnah</i> of the Messenger of Allāh (ﷺ).' ⁴⁵
صوم رمضان	<i>Fasting in Ramaḍān</i>	Linguistically, the Arabic word ' <i>Ṣawm</i> ' or 'Fasting' means to 'withhold.' ⁴⁶ Islāmically, it means, the worship of Allāh the Gloried and the Exalted by withholding from food, drink and all that contravene the fasting from dawn to sunset. ⁴⁷
السَّاعَةِ	<i>Portents and Signs of the Hour (the Day of Judgment)</i>	From the precepts of the Islāmic creed is belief in the portents or signs before the establishment of) the Day of Judgement. ⁴⁸ These signs, which are popularly known as Signs of the Hour, occur as indications or milestones pointing to its establishment of the Day of Judgement, the exact day and time when the Day of Judgement will be established is only known by Allāh, as indicated in this hadith. and so, from His Mercy, He has given us signs to help us gain an understand of its proximity. ⁴⁹ The scholars have divided the Signs of the Hour into two categories: the minor Signs,

⁴³ *Sharḥ al-Mumtī* 'alā Zād al-Mustaqni', vol. 6, p. 12.

⁴⁴ *Sharḥ al-Mumtī* 'alā Zād al-Mustaqni', vol. 6, p. 12.

⁴⁵ *Sharḥ al-Mumtī* 'alā Zād al-Mustaqni', vol. 6, p. 12.

⁴⁶ *Sharḥ al-Mumtī* 'alā Zād al-Mustaqni', vol. 6, p. 298.

⁴⁷ *Sharḥ al-Mumtī* 'alā Zād al-Mustaqni', vol. 6, p. 298.

⁴⁸ 'Alī Ibn Abī al-'Izz, 1411/1990, *Sharḥ al-Aqīdah at- Taḥawīyyah*. Beirut, Lebanon: Mu'assasah ar-Risālah, p. 754; Yūsuf bin Abdullah bin Yūsuf al-Wābil, 1414/1993, *Ashrāt as-Sā'ah*. Dammam, Saudi arabia: Dār Ibn al-Jawzī, p. 27.

⁴⁹ *Ashrāt as-Sā'ah*, p. 8.

		approximately fifty-seven in number ⁵⁰ which are characterised as being as being ordinary in nature ⁵¹ and the and the major signs which will appear closer to the establishing the Day of Judgement and are characterised as being extra-ordinary and great in nature. ⁵²
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VI. The Narrator of the Ḥadīth

See Ḥadīth no. 1 for a biography of the noble narrator.

VII. General Commentary of the Ḥadīth

In this Ḥadīth the Prophet (ﷺ) was approached by a stranger who asked him to define **what is Islām**, which refers to outward actions, rituals and deeds; then as to what is *al-Imān* or True faith, referring to inward actions and beliefs: and the third level being *al-Iḥsān* or perfection which is to worship Allah as if we see Him even though we do not see Him, indeed He Sees us. The stranger went on to ask the Prophet as to when the Day of Judgment will be established to which the Prophet (ﷺ) answered that the knowledge of this event is with Allāh, and He alone knows exactly when. Then he gave some of its signs, upon being asked by the stranger. When the stranger had left, the Prophet (ﷺ) informed of ‘Umar (رضي الله عنه), the narrator of the *Ḥadīth*, that the mysterious stranger was, in reality, the angel

⁵⁰ *Asbrāt as-Sā’ah*, p. 15 - 18.

⁵¹ *Asbrāt as-Sā’ah*, p. 77.

⁵² *Asbrāt as-Sā’ah*, p. 77.

Jibrā'il or Gabriel who came to them – the Companions and by extension the Muslims – to teach them the affairs of their religion.⁵³

VIII. Lessons and Benefits Derived from this Ḥadīth

Some of the lessons and benefits that may be derived from this Ḥadīth are:

1. Islām has five pillars.⁵⁴
2. *Al-Imān* or True faith has six pillars.⁵⁵
3. *Al-Iḥsān* or Perfection in Worship has one pillar.⁵⁶
4. The religion can be said to have three levels: the first being Islām; the second being *al-Imān* or True faith; and the third being *al-Iḥsān* or perfection.⁵⁷
5. When Islām and Iman are stated together, then Islām refers to apparent matters while *al-Imām* or true faith refers to matters that are hidden or with the heart.⁵⁸

⁵³ *Sharḥ Arba'in Ḥādīthān an-Nawawīyyah* (Ibn Daqīq al-ʿId), pp. 14 – 19; *Sharḥ ar-Raḍīyyah fī al-Arab'in al-Nawawīyyah*, pp. 17 – 19, 20 – 26; *Sharḥ al-Matan al-Arba'in fī al-Aḥādīth as-Ṣaḥīḥah an-Nawawīyyah*, pp. 17 – 24; *al-Afnān an-Nadiyyah bi-Sharḥ al-Arba'in an-Nawawīyyah*, pp. 12 – 19.

⁵⁴ Abdul-Muḥsin bin Ḥamad al-'Abād al-Badr, *Fath al-Qawwī al-Mubīn fī Sharḥ al-Arba'in wa Tatimmah al-Khamsīn*, p. 28.

⁵⁵ Abdul-Muḥsin bin Ḥamad al-'Abād al-Badr, *Fath al-Qawwī al-Mubīn fī Sharḥ al-Arba'in wa Tatimmah al-Khamsīn*. Khobar, Saudi Arabia: Dar Ibn al-Qayyim, p. 28.

⁵⁶ *Majmū' Fatāwā wa Rasā'il Fadīlah ash-Shaykh Muḥammad bin Ṣāliḥ al-Uthaymīn*, p. 116.

⁵⁷ *Al-Qawl al-Mufīd fī Adīllah at-Tawḥīd*, p. 25; *Arkān al-Islām*, pp. 27.

⁵⁸ *Fath al-Qawwī al-Mubīn fī Sharḥ al-Arba'in wa Tatimmah al-Khamsīn*, p. 29.

6. Clarification of the distinction between Islam, *al-Imān* or True Faith and *al-Ihsān* or perfection.⁵⁹
7. to begin with the most important first: so, he began with the two declarations of faith, first, when defining Islām; and he began with belief in Allah when defining *al-Imān* or True Faith.⁶⁰
8. A clarification of the lofty status of *al-Ihsān* or perfection.⁶¹
9. Knowledge of the establishment of the Day of Judgement is with Allāh alone.⁶²
10. Illustration of some of the signs before the establishment of the Day of Judgement.⁶³

⁵⁹ *Fath al-Qawwi al-Mubīn fī Sharḥ al-Arbaʿīn wa Tatimmah al-Khamsīn*, p. 29.

⁶⁰ *Fath al-Qawwi al-Mubīn fī Sharḥ al-Arbaʿīn wa Tatimmah al-Khamsīn*, p. 28.

⁶¹ *Fath al-Qawwi al-Mubīn fī Sharḥ al-Arbaʿīn wa Tatimmah al-Khamsīn*, p. 29.

⁶² *al-Fawā'id al-Mustanbatah min al-Arab'īn al-Nawwaiyyah*, p. 15.

⁶³ *Fath al-Qawwi al-Mubīn fī Sharḥ al-Arbaʿīn wa Tatimmah al-Khamsīn*, p. 29.

Ḥadīth Three

On the authority of Abū Abdur-Raḥmān Abdullah bin ‘Umar bin Al-Khaṭṭāb (رضي الله عنه) who said: I heard Messenger of Allāh (ﷺ) say:

بُنِيَ الْإِسْلَامُ عَلَى خَمْسٍ: شَهَادَةِ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، وَإِقَامِ الصَّلَاةِ، وَإِيتَاءِ الزَّكَاةِ، وَحَجِّ الْبَيْتِ، وَصَوْمِ رَمَضَانَ.

“Islām is built upon five (pillars): the declaration that ‘none has the right to be worshipped (in truth) except for Allāh and that Muḥammad is the Messenger of Allāh (ﷺ); to establish the prayer; to pay the Poor Alms; performing the pilgrimage to the house (in Makkah); and fasting (in the month of) Ramaḍān.”

(Collected by Bukhārī and Muslim)

COMMENTARY ON THE ḤADĪTH

I. Subject Matter of the Ḥadīth

The foundations of Islām and it being built upon five pillars.⁶⁴

II. References of the Ḥadīth

This Ḥadīth has been collected in the following collections of Ḥadīth:

Ṣaḥīḥ al-Bukhārī (8) (4514)

Ṣaḥīḥ Muslim (16)

⁶⁴ *Jāmi’ ‘Ulūm wa al-Ḥikam. fī Sharḥ Khamsīn Ḥadīthan min Jawāmi’ al-Kalam*. Damascus, p. 122.

III. Authenticity of the Ḥadīth

This *Ḥadīth* is agreed upon by both *Imām* Bukhārī and *Imām* Muslim in their collections of authentic - *Ṣaḥīḥ* - *Ḥadīths* and so, from among the most authentic of *Ḥadīths*.⁶⁵

IV. Status of the Ḥadīth

In regards to the – lofty – status of this *Ḥadīth* Aḥmad ibn Muḥammad ibn ‘Alī ibn Hajar al-Haytamī (d. 974) (رحمته الله) the renowned Shāfi‘ī scholar said:

“It is a great *Ḥadīth*, one of the foundations of Islām, comprehensive of rulings, It contains the knowledge of religion, what it depends upon, and the convergence of its pillars, all of which are stipulated in the Qur’ān, and it is included in the *Ḥadīth* of Gabriel.”⁶⁶

V. Selected Vocabulary

Term		Meaning
Arabic	English	
بُنِيَ الْإِسْلَامُ عَلَى خَمْسٍ	Islām is built upon five (pillars)	What is intended is to represent Islam with a structure, and these five foundations of the building, without which the structure cannot be established. ⁶⁷

⁶⁵ *Jāmi' 'Ulūm wa al-Ḥikam. fī Sharḥ Khamsin Ḥadīthan min Jawāmi' al-Kalam*, p. 121.

⁶⁶ Aḥmad ibn Muḥammad ibn ‘Alī ibn Hajar al-Haytamī, 1428/2008, *al-Fath al-Mubīn bi-Sharḥ al-Arabīn*. Jeddah, Saudi Arabia: Dār al-Minhāj, P. 196; *Ta’liqāt ‘alā Kitāb al-‘Araba’īn fī Mabānī al-Islām wa Qaw’a’id ad-Dīn al-Mashūr bi- al-‘Araba’īn an-Nawawīyyah*, p. 12.

⁶⁷ *Jāmi' 'Ulūm wa al-Ḥikam. fī Sharḥ Khamsin Ḥadīthan min Jawāmi' al-Kalam*, p. 122.

VI. The Narrator of the Ḥadīth

See Ḥadīth no. 2 for a biography of the noble narrator.

VII. General Commentary of the Ḥadīth

In this Ḥadīth, very much like the previous one, the Prophet (ﷺ) highlighted the five pillars of Islām: the declaration of faith: establishing the five daily prayers, the paying of the *Zakah* or the Poor alms: the major pilgrimage to the sacred house in Makkah, if one is able to do so: and the fasting in the month of Ramaḍān. These are the five fundamental pillars which form the basis of a believers Islām. While they are obliged to enjoin other acts of worship and obedience to Allāh, the five pillars form the basis upon which all other aspects of Islām are built upon. The believer is not only obligated to believe in these pillars but to put them into practice and to omit, intentionally, one of them may prove to be catastrophic consequences for their practice and understanding of Islām. The pillars mentioned in this hadith are largely those of statement and action which demonstrates that Islam is not simply a belief in the heart but also actions of the tongue, heart and limbs.⁶⁸

VIII. Benefits Derived from this Ḥadīth

⁶⁸ *Sharḥ Arbaʿin Ḥadīthan an-Nawawīyyah* (Ibn Daqīq al-ʿĪd), p. 20; *Sharḥ ar-Raḍīyyah fī al-Arabʿin al-Nawawīyyah*, pp. 30 – 31, 20 - 26; *Sharḥ al-Matan al-Arbaʿin fī al-Aḥādīth as-Ṣaḥīḥah an-Nawawīyyah*, pp. 25 – 26; *al-Afnān an-Nadiyyah bi-Sharḥ al-Arbaʿin an-Nawawīyyah*, pp. 20 – 24.

1. The fundamental – in terms of statement and deed – are of five pillars.⁶⁹
2. The absolute fundamental of Islām is the testimony of faith: none has the right to be worshipped – in truth – except for Allāh and that Muḥammad is His Messenger (ﷺ).⁷⁰
3. The five daily prayers are from the most obligatory of obligations.⁷¹
4. The paying of the *Zakah* or the Poor Alms is one of the greatest pillars of Islām, after the Declaration of Faith and the five daily prayers.⁷²
5. Worship in Islām consists of acts of a physical nature, such as, the five daily prayers and fasting and those of a monetary nature, such as, the *Zakah* or the Poor Alms.⁷³
6. The fasting in the month of Ramaḍān is from the fundamentals of Islām.⁷⁴
7. The virtues and excellence of fasting in the month of Ramaḍān.⁷⁵
8. The major pilgrimage or the Hajj is from the fundamentals of Islām.⁷⁶
9. The virtues and excellence of the sacred house in Makkah.⁷⁷
10. The major pilgrimage or the Hajj is only obligatory upon the one who is able to do so.⁷⁸

⁶⁹ *al-Faṣṣā'id al-Mustanbaṭah min al-Arab'in al-Nawwaiyyah*, p. 12.

⁷⁰ *al-Faṣṣā'id al-Mustanbaṭah min al-Arab'in al-Nawwaiyyah*, p. 13.

⁷¹ *al-Faṣṣā'id al-Mustanbaṭah min al-Arab'in al-Nawwaiyyah*, p. 13.

⁷² *al-Faṣṣā'id al-Mustanbaṭah min al-Arab'in al-Nawwaiyyah*, p. 13.

⁷³ *al-Faṣṣā'id al-Mustanbaṭah min al-Arab'in al-Nawwaiyyah*, p. 13.

⁷⁴ *al-Faṣṣā'id al-Mustanbaṭah min al-Arab'in al-Nawwaiyyah*, p. 13.

⁷⁵ *al-Faṣṣā'id al-Mustanbaṭah min al-Arab'in al-Nawwaiyyah*, p. 13.

⁷⁶ *al-Faṣṣā'id al-Mustanbaṭah min al-Arab'in al-Nawwaiyyah*, p. 13.

⁷⁷ *al-Faṣṣā'id al-Mustanbaṭah min al-Arab'in al-Nawwaiyyah*, p. 13.

⁷⁸ *al-Faṣṣā'id al-Mustanbaṭah min al-Arab'in al-Nawwaiyyah*, p. 13.

Hadīth Four

On the authority of ‘Abdullah bin Mas’ūd (رضي الله عنه) who said: the Messenger of Allāh (ﷺ) narrated to us and he is the most truthful of the truthful:

إِنَّ أَحَدَكُمْ يُجْمَعُ خَلْقُهُ فِي بَطْنِ أُمِّهِ أَرْبَعِينَ يَوْمًا نُطْفَةً، ثُمَّ يَكُونُ عَلَقَةً مِثْلَ ذَلِكَ، ثُمَّ يَكُونُ مُضْغَةً مِثْلَ ذَلِكَ، ثُمَّ يُرْسَلُ إِلَيْهِ الْمَلَكُ فَيَنْفُخُ فِيهِ الرُّوحَ، وَيُؤَمَّرُ بِأَرْبَعِ كَلِمَاتٍ: بِكِتَابِ رِزْقِهِ، وَأَجَلِهِ، وَعَمَلِهِ، وَشَقِيٍّ أَمْ سَعِيدٍ؛ فَوَاللَّهِ الَّذِي لَا إِلَهَ غَيْرُهُ إِنَّ أَحَدَكُمْ لَيَعْمَلُ بِعَمَلِ أَهْلِ الْجَنَّةِ حَتَّى مَا يَكُونُ بَيْنَهُ وَبَيْنَهَا إِلَّا ذِرَاعٌ فَيَسْبِقُ عَلَيْهِ الْكِتَابُ فَيَعْمَلُ بِعَمَلِ أَهْلِ النَّارِ فَيَدْخُلُهَا. وَإِنَّ أَحَدَكُمْ لَيَعْمَلُ بِعَمَلِ أَهْلِ النَّارِ حَتَّى مَا يَكُونُ بَيْنَهُ وَبَيْنَهَا إِلَّا ذِرَاعٌ فَيَسْبِقُ عَلَيْهِ الْكِتَابُ فَيَعْمَلُ بِعَمَلِ أَهْلِ الْجَنَّةِ فَيَدْخُلُهَا.

“Indeed, one of you is brought into existence in the stomach of his mother for forty days by semen, then this (becomes like) a (leech shaped) blood clot for similar period; then this (becomes like) a morsel (of flesh) for similar period, then an angel is sent and it breathes the soul into him and it is ordered with four affairs: with writing down his provisions and sustenance, his life span, his deeds, and will he be happy or miserable. By Allāh the one for whom there is no deity to be worshipped in truth but He, indeed one of you does the deeds of the people of Paradise until there is between him and it except a handspan then his book precedes him, and he does the actions of the people of the (hell) fire and so, he enters into it. One of you does the deeds of the people of (hell) fire until there is between him and it except a handspan then his book precedes him and he does the actions of the people of Paradise and so, he enters into it.”

(Collected by Bukhārī and Muslim)

COMMENTARY ON THE ḤADĪTH

I. Subject Matter of the Ḥadīth

The stages of human development in the womb.⁷⁹

II. References of the Ḥadīth

This Ḥadīth has been collected in the following collections of Ḥadīth:

Ṣaḥīḥ al-Bukhārī (3207) (3332) (6594)

Ṣaḥīḥ Muslim (2643)

III. Authenticity of the Ḥadīth

This Ḥadīth has been collected by both Bukhārī and Muslim and thus is a Ḥadīth whose authenticity is agreed upon – *mutafiqun ‘alayhi* – making it one of an elite group of Ḥadīth with the highest level of authenticity and it has been accepted by the scholars.⁸⁰

IV. Status of the Ḥadīth

As far as the high status of this *Ḥadīth* Muḥammad bin Abdullah al-Jardānī (d. 1331 AH) (رحمته الله), the respected Shāfi‘ī scholar, said:

⁷⁹ *al-Afnān an-Nadiyyah bi-Sharḥ al-Arba‘in an-Nawawīyyah*, p. 27.

⁸⁰ *Jāmi’ ‘Ulūm wa al-Ḥikam.fī Sharḥ Khamsīn Ḥadīthan min Jawāmi’ al-Kalam*, p. 131; *Ta’līqāt ‘alā Kitāb al-‘Araba‘in fī Mabānī al-Islām wa Qaw‘a’id ad-Dīn al-Mashūr bi- al-‘Araba‘in an-Nawawīyyah*, p. 14.

“This *Ḥadīth* is a great *Ḥadīth*, combining all of the conditions of the person.”⁸¹

V. Selected Vocabulary

Term		Meaning
Arabic	English	
الصَّادِقُ الْمَصْدُوقُ	<i>the Most Truthful of the Truthful</i>	Meaning, the one who speaks the truth and the one who whom Allah has said he speaks the truth. ⁸²
بَطْنٌ	<i>Stomach</i>	That is, in the mother's womb ⁸³
نُطْفَةٌ	<i>Semen</i>	From <u>seminal</u> fluid. ⁸⁴
عَلَقَةٌ	<i>Blood Clot</i>	It is in the shape of small mass of blood. ⁸⁵
مُضْغَةٌ	<i>Morsal of Flesh</i>	It looks like a mass of leech looking flesh. ⁸⁶
رِزْقُهُ	<i>Provisions and Sustenance</i>	Wealth that is decreed – by Allah – plenty or a little, from a permissible – <i>Ḥalāl</i> - source or – haram <i>Ḥarām</i> - prohibited. ⁸⁷
أَجَلُهُ	<i>Life Span</i>	The period they will live, whether it is short or long. ⁸⁸
عَمَلُهُ	<i>Deeds</i>	The deeds they will perform, good or bad. ⁸⁹

VI. The Narrator of the Ḥadīth

⁸¹ Muḥammad bin Abdullah al-Jardānī, nd, *al-Jawābir al-Lu'Lu'iyyah fī Sharḥ al-'Arba'in Ḥadīthan an-Nawawīyyah*. Mansoura, Egypt: Dār al-Imān, p. 65.

⁸² *at-Tuḥfah ar-Rabāniyyah fī Sharḥ al-'Arba'in Ḥadīthan an-Nawawīyyah*, p. 17.

⁸³ *at-Tuḥfah ar-Rabāniyyah fī Sharḥ al-'Arba'in Ḥadīthan an-Nawawīyyah*, p. 17.

⁸⁴ *at-Tuḥfah ar-Rabāniyyah fī Sharḥ al-'Arba'in Ḥadīthan an-Nawawīyyah*, p. 17.

⁸⁵ *at-Tuḥfah ar-Rabāniyyah fī Sharḥ al-'Arba'in Ḥadīthan an-Nawawīyyah*, p. 17.

⁸⁶ *at-Tuḥfah ar-Rabāniyyah fī Sharḥ al-'Arba'in Ḥadīthan an-Nawawīyyah*, p. 17.

⁸⁷ *at-Tuḥfah ar-Rabāniyyah fī Sharḥ al-'Arba'in Ḥadīthan an-Nawawīyyah*, p. 18.

⁸⁸ *at-Tuḥfah ar-Rabāniyyah fī Sharḥ al-'Arba'in Ḥadīthan an-Nawawīyyah*, p. 18.

⁸⁹ *at-Tuḥfah ar-Rabāniyyah fī Sharḥ al-'Arba'in Ḥadīthan an-Nawawīyyah*, p. 18.

He is Abdullah bin Mas'ūd bin Ghāfil bin Ḥabīb al-Hudhalī (رضي الله عنه). One of the illustrious Companions of the Prophet (ﷺ) from those who first entered into Islam. He is considered to be from the senior scholars of the Companions of the Prophet (رضي الله عنه). He dedicated his time accompanying the Prophet (ﷺ) in order to learn from him. He died in the year thirty-two AH.⁹⁰

VII. General Commentary of the Ḥadīth

In this Ḥadīth outlines the early stages of human development in the womb: from a drop to a clot of blood, finally into a morsal of flesh. Upon this, an angel blows the soul into the body with four matters: the person's provisions; the person's lifespan; their deeds; whether the person will be happy or miserable. Then, the Prophet (ﷺ) informs us of the importance of one's final deeds which may determine one's place in the hereafter: paradise or the hell fire.⁹¹

VIII. Benefits Derived from this Ḥadīth

1. The Prophet is the most truthful of the truthful.⁹²
2. Human development is in stages.⁹³

⁹⁰ Ṣāliḥ Fawzān al-Fawzān, 1422/2001, *al-Mullakhiṣ fī Sharḥ Kitāb at-Tawḥīd*, p. 19.

⁹¹ *Sharḥ Arba'in Ḥādithan an-Nawāwiyyah* (Ibn Daqīq al-ʿId), pp. 19 - 21; *Sharḥ ar-Raḍiyyah fī al-Arab'in al-Nawāwiyyah*, pp. 28 - 29; *Sharḥ al-Matan al-Arba'in fī al-Aḥādith as-Ṣaḥīḥah an-Nawāwiyyah*, pp. 28 - 30; *al-Afnān an-Nadiyyah bi-Sharḥ al-Arba'in an-Nawāwiyyah*, pp. 27 - 28.

⁹² *al-Fawā'id al-Mustanbaṭah min al-Arab'in al-Nawāwiyyah*, p. 18.

⁹³ *al-Fawā'id al-Mustanbaṭah min al-Arab'in al-Nawāwiyyah*, p. 18.

3. The development of the foetus is in three stages: a drop, a clot of blood, and a morsal of flesh.⁹⁴
4. Each stage of development is forty days.⁹⁵
5. The human body is created before the creation of the soul.⁹⁶
6. The blowing of the soul into the body takes place one-hundred and twenty days after the beginning of pregnancy.⁹⁷
7. The obligation to fear an evil ending.⁹⁸
8. Happiness has a reason and a means, which is, true faith and the fear of Allāh and misery has a reason and a means, which is, disbelief and follow one's desires.⁹⁹
9. Rewards are contingent upon deeds.¹⁰⁰
10. judgment is according to one's final actions.¹⁰¹



⁹⁴ *al-Fawā'id al-Mustanbaṭah min al-Arab'in al-Nawwaiyyah*, p. 18.

⁹⁵ *al-Fawā'id al-Mustanbaṭah min al-Arab'in al-Nawwaiyyah*, p. 19.

⁹⁶ *al-Fawā'id al-Mustanbaṭah min al-Arab'in al-Nawwaiyyah*, p. 19.

⁹⁷ *al-Fawā'id al-Mustanbaṭah min al-Arab'in al-Nawwaiyyah*, p. 19.

⁹⁸ *al-Fawā'id al-Mustanbaṭah min al-Arab'in al-Nawwaiyyah*, p. 20.

⁹⁹ *al-Fawā'id al-Mustanbaṭah min al-Arab'in al-Nawwaiyyah*, p. 20.

¹⁰⁰ *al-Fawā'id al-Mustanbaṭah min al-Arab'in al-Nawwaiyyah*, p. 20.

¹⁰¹ *al-Fawā'id al-Mustanbaṭah min al-Arab'in al-Nawwaiyyah*, p. 19.

Ḥadīth Five

On the authority of the Mother of the Believers Umm Abdullah ‘Ā’ishah (رضي الله عنها) who said: The Messenger of Allāh (ﷺ) said:

مَنْ أَخْدَثَ فِي أَمْرِنَا هَذَا مَا لَيْسَ مِنْهُ فَهُوَ رَدٌّ.

“Whoever introduces something into this affair of ours which is not from it will have it rejected.”

(Bukhārī and Muslim)

And in the narration of Muslim:

مَنْ عَمِلَ عَمَلًا لَيْسَ عَلَيْهِ أَمْرُنَا فَهُوَ رَدٌّ.

“Whoever does a deed which we have not commanded shall have it rejected.”

(Collected by Muslim)

COMMENTARY ON THE ḤADĪTH

I. Subject Matter of the Ḥadīth

The falsehood of *Bid’ah* or heresy and newly invented matters in the religion and their rejection.¹⁰²

¹⁰² *al-Afnān an-Nadiyyah bi-Sharḥ al-Arba’in an-Nawawīyyah*, p. 15.

II. References of the Ḥadīth

This Ḥadīth has been collected in the following collections of Ḥadīth:

Ṣaḥīḥ al-Bukhārī (2697)

Ṣaḥīḥ Muslim (1718a) (1718b)

III. Authenticity of the Ḥadīth

In terms of the first *Ḥadīth*, then this *Ḥadīth* is collected in the two authentic collections – *aṣ-Ṣaḥīḥayn* – of al-Bukhārī and Muslim and thus, is an authentic *Ḥadīth* of the highest level, being ones whose authenticity is agreed upon.¹⁰³ As for the second *Ḥadīth*, then it has been collected by Muslim and an authentic – *Ṣaḥīḥ* – *Ḥadīth*.

IV. Status of the Ḥadīth

In regards to the – high – status of this *Ḥadīth shaykh* Fayṣal bin ‘Abdul-‘Azīz Mubārak (d. 974) (ﷺ) the renowned scholar said:

“This *Ḥadīth* is a great principle from the principles of Islām and it is from the comprehensive speech which *al-Muṣṭaphā*¹⁰⁴ came with, for indeed it is unequivocal in the rejection of every heresy which

¹⁰³ *Jāmi’ ‘Ulūm wa al-Ḥikam fī Sharḥ Khamsīn Ḥadīthan min Jawāmi’ al-Kalam*, p. 156; *Ta’līqāt ‘alā Kitāb al-‘Araba’īn fī Mabānī al-Islām wa Qaw’aid ad-Dīn al-Mashūr bi- al-‘Araba’īn an-Nawawīyyah*, p. 17.

¹⁰⁴ Translated meaning, the ‘chosen one’ that being, the Prophet (ﷺ).

does not have a foundation in the Book nor in the Sunnah whether it was created or blindly following others in it.”¹⁰⁵

V. Selected Vocabulary

Term		Meaning
Arabic	English	
أَخَذَتْ	<i>Introduces Something</i>	To invent or create from themselves or desires: heresy. ¹⁰⁶
أَمْرِنَا	<i>Our Affair</i>	The religion of Islām and what Allāh has legislated. ¹⁰⁷

VI. The Narrator of the Ḥadīth

She is ‘Ā’ishah, Mother of the Believers, the daughter of the lofty and noble companion Abū Bakar aṣ-Ṣiddīq (رضي الله عنه). She married the Prophet (ﷺ) before the migration to Madinah and she remained married to him for nine years, up until his passing away (رضي الله عنه). She narrated over two thousand two hundred and ten Ḥadīth from the Prophet (ﷺ). She was the most beloved of the wives of the Prophet (ﷺ) and she was known to be a knowledgeable scholar of Islām and she would deliver religious verdicts in the caliphships of ‘Umar and Uthmān (رضي الله عنه). She died in Madinah in the year 57AH or 58AH.¹⁰⁸

¹⁰⁵ Fayṣal bin ‘Abdul-‘Azīz Mubārak, 1414/1993, *Maḥāsīn ad-Dīn ‘alā Matan al-Arab’īn*. Riyadh, Saudi Arabia, Maktabah ar-Rusd, pp. 28.

¹⁰⁶ *at-Tuhfah ar-Rabāniyyah fī Sharḥ al-‘Arba’in Ḥadīthan an-Nabawiyyah*, p. 20; *Sharḥ al-Matan al-Arba’in fī al-Aḥādīth as-Ṣaḥīḥah an-Nabawiyyah*, p. 78; *al-Fatḥ al-Mubīn bi-Sharḥ al-Arab’īn*, p. 221.

¹⁰⁷ *at-Tuhfah ar-Rabāniyyah fī Sharḥ al-‘Arba’in Ḥadīthan an-Nabawiyyah*, p. 20; *al-Fatḥ al-Mubīn bi-Sharḥ al-Arab’īn*, p. 221.

¹⁰⁸ *Kanūz Riyāḍ aṣ-Ṣāliḥīn*, vol. 1, pp. 89 – 91.

VII. General Commentary of the Ḥadīth

In these two noble *Ḥadīths* the Prophet (ﷺ) warns us of *Bid'ah* or heresies, that is, a stamen, deed or belief that has no foundation in the noble Qur'ān or the authentic *Sunnah* as understood by the first three generations of Islām. No matter how well intended or sincerely meant, *Bid'ah* or heresy are rejected and devoid of reward and possibly being recorded as a sin. In fact, the person who takes heresies as a matter of religion, who is impervious to correction or advice open to censure and rebuked.¹⁰⁹

VIII. Benefits Derived from this Ḥadīth

1. The completeness of the religion.¹¹⁰
2. Censure of those who innovate in the religion.¹¹¹
3. The danger and prohibition of heresy and innovation in the religion.¹¹²
4. All heresies, whether in belief, statement, or action, apparent or hidden is falsehood.¹¹³
5. Every newly invented matter in the religion is a heresy, and every heresy is misguidance, and every misguidance is in the fire.

¹⁰⁹ *Sharḥ Arba'īn Ḥadīthan an-Nawawīyyah* (Ibn Daqīq al-Īd), pp. 22 - 23; *Sharḥ ar-Raḍīyyah fī al-Arab'īn al-Nawwāiyyah*, pp. 43; *Sharḥ al-Matan al-Arba'īn fī al-Aḥādīth as-Ṣaḥīḥah an-Nabawīyyah*, pp. 31; *al-Afnān an-Nadiyyah bi-Sharḥ al-Arba'īn an-Nawawīyyah*, pp. 31.

¹¹⁰ *al-Fawā'id al-Mustanbaṭah min al-Arab'īn al-Nawwāiyyah*, p. 22.

¹¹¹ *al-Fawā'id al-Mustanbaṭah min al-Arab'īn al-Nawwāiyyah*, p. 23.

¹¹² *al-Fawā'id al-Mustanbaṭah min al-Arab'īn al-Nawwāiyyah*, p. 22.

¹¹³ *al-Fawā'id al-Mustanbaṭah min al-Arab'īn al-Nawwāiyyah*, p. 22.

6. The religion is not predicated upon opinion nor approbation.¹¹⁴
7. Every heretical deed or belief, no matter how well intended, is rejected.¹¹⁵
8. The religion is based upon scriptural evidence: the Noble Qur'ān and the authentic *Sunnah* of the Prophet (ﷺ).¹¹⁶
9. All that which complies with the legislation of Allāh from acts of worship and contractual agreements are correct and all that oppose this is rejected.¹¹⁷
10. Every deed or belief, ascribed to the religion, that does not have legal evidence is rejected.¹¹⁸



¹¹⁴ *al-Fawā'id al-Mustanbaṭah min al-Arab'in al-Nawwaiyyah*, p. 23.

¹¹⁵ *al-Fawā'id al-Mustanbaṭah min al-Arab'in al-Nawwaiyyah*, p. 22.

¹¹⁶ *al-Fawā'id al-Mustanbaṭah min al-Arab'in al-Nawwaiyyah*, p. 22.

¹¹⁷ *al-Fawā'id al-Mustanbaṭah min al-Arab'in al-Nawwaiyyah*, p. 22.

¹¹⁸ *al-Fawā'id al-Mustanbaṭah min al-Arab'in al-Nawwaiyyah*, p. 22.

Ḥadīth Six

On the authority of Abū Abdullah Nu'mān b. Bashīr (رضي الله عنه) who said: I heard the Messenger of Allāh (ﷺ) say:

إِنَّ الْخُلَالَ بَيِّنٌ، وَإِنَّ الْحُرَامَ بَيِّنٌ، وَبَيْنَهُمَا أُمُورٌ مُشْتَبِهَاتٌ لَا يَعْلَمُهُنَّ كَثِيرٌ مِنَ النَّاسِ، فَمَنْ اتَّقَى الشُّبُهَاتِ فَقَدْ اسْتَبْرَأَ لِدِينِهِ وَعِزِّهِ، وَمَنْ وَقَعَ فِي الشُّبُهَاتِ وَقَعَ فِي الْحُرَامِ، كَالرَّاعِي يَرْعَى حَوْلَ الْحِمَى يُوشِكُ أَنْ يَرْتَعَ فِيهِ، أَلَا وَإِنَّ لِكُلِّ مَلِكٍ حِمًى، أَلَا وَإِنَّ حِمَى اللَّهِ مُحَارِمُهُ، أَلَا وَإِنَّ فِي الْجَسَدِ مُضْغَةً إِذَا صَلَحَتْ صَلَحَ الْجَسَدُ كُلُّهُ، وَإِذَا فَسَدَتْ فَسَدَ الْجَسَدُ كُلُّهُ، أَلَا وَهِيَ الْقَلْبُ.

“Indeed, what is permissible is apparent and what is prohibited is apparent and between them are doubtful matters which is not known by many people, so whoever avoids (falling into) doubtful matters then he absolves his religion and honour, and whoever falls into doubtful matters (inevitably) falls into (what is) prohibited, like a Shepard who pastures his flock around the (perimeter) of a boundary, fearing that they may graze within it. Indeed, every king has his boundaries and is not the boundaries of Allāh that which He has prohibited. Indeed, there is the body a morsel of flesh, if it is righteous then the whole of the body is righteous, if it is corrupt then the whole of the body is corrupt. Indeed, it is the heart.”

(Collected by Bukhārī and Muslim)

COMMENTARY ON THE ḤADĪTH

I. Subject Matter of the Ḥadīth

The parameters of the *Ḥalal* or Permissible, the *Ḥarām* or prohibited and the doubtful matters.¹¹⁹

II. References of the Ḥādīth

This Ḥādīth has been collected in the following collections of Ḥādīth:

Ṣaḥīḥ Bukhārī (2051) (52)

Ṣaḥīḥ Muslim (1599)

III. Authenticity of the Ḥādīth

This Ḥādīth is collected by both Bukhārī and Muslim and is considered to be from the elite category of authentic *Ḥādīth* that are called agreed upon or *muntafiqun ‘alayhi*.¹²⁰

IV. Status of the Ḥādīth

In reference to the – high – status of this *Ḥādīth shaykh* Fayṣal bin ‘Abdul-‘Azīz Mubārak (رحمته الله) said:

¹¹⁹ *al-Afnān an-Nadiyyah bi-Sharḥ al-Arba’in an-Nawawīyyah*, p. 34.

¹²⁰ *Ta’liqāt ‘alā Kitāb al-‘Araba’in fī Mabānī al-Islām wa Qaw’a’id ad-Dīn al-Mashur bi- al-‘Araba’in an-Nawawīyyah*, p. 19.

“This *Ḥadīth* is a great principle from the principles of the Islāmic legal system and the scholars are unanimous in the greatness of its station and abundant benefit.”¹²¹

V. Selected Vocabulary

Term		Meaning
Arabic	English	
الْحَلَال	<i>Permissible</i>	It is what is deemed Islāmically permissible by Allāh and His Messenger (ﷺ) or the legal consensus of the Muslim scholars or that which is not known to be impermissible. ¹²²
الْحَرَام	<i>Prohibited</i>	It is what is deemed Islāmically permissible by Allāh and His Messenger (ﷺ) or the legal consensus of the Muslim scholars or that which incurs a penal punishment of the threat of punishment (in the next life). ¹²³
بَيِّن	<i>Clear</i>	That which is apparent and not obscure. ¹²⁴
مُشْتَبِهَات	<i>Doubtful Matters</i>	Not apparent in it being <i>Ḥalāl</i> Permissible or <i>Ḥarām</i> or prohibited. ¹²⁵
مَحَارِم	<i>boundaries (of Allāh)</i>	Plural of <i>Ḥarām</i> or prohibited, meaning, those things which Allāh or His Messenger (ﷺ) have prohibited or to abandon what they have obligated. ¹²⁶

¹²¹ Fayṣal bin ‘Abdul-‘Azīz Mubārak, 1414/1993, Maḥāsīn ad-Dīn ‘alā Matan *al-Arab’īn*. Riyadh, Saudi Arabia, Maktabah ar-Rusd, pp. 29.

¹²² *at-Tuhfah ar-Rabāniyyah fī Sharḥ al-‘Arba’in Ḥadīthan an-Nabawiyyah*, p. 22.

¹²³ *at-Tuhfah ar-Rabāniyyah fī Sharḥ al-‘Arba’in Ḥadīthan an-Nabawiyyah*, p. 23.

¹²⁴ *at-Tuhfah ar-Rabāniyyah fī Sharḥ al-‘Arba’in Ḥadīthan an-Nabawiyyah*, p. 22.

¹²⁵ *at-Tuhfah ar-Rabāniyyah fī Sharḥ al-‘Arba’in Ḥadīthan an-Nabawiyyah*, p. 22.

¹²⁶ *at-Tuhfah ar-Rabāniyyah fī Sharḥ al-‘Arba’in Ḥadīthan an-Nabawiyyah*, p. 22.

VI. The Narrator of the Ḥadīth

Nu'mān bin Bashīr (رضي الله عنه) al-Anṣārī al-Khazrajī, it is said that he was the first of the Anṣār tribe to be born in Islām, after the coming of the Prophet to Madīnah. He was a judge in Damascus, Homṣ and Kūfah. He was a kind generous man, a poet and a lecturer. He was killed in the sixty-fifth year after the migration of the Prophet (ﷺ).¹²⁷

VII. General Commentary of the Ḥadīth

In this Ḥadīth the Prophet informs us that the *Ḥalāl* or Permissible is clear and apparent and the *Ḥarām* or prohibited is clear and apparent, however, between them are things that are doubtful. The one who stays away from doubtful matters protects both their honour and religion, however, the one who falls into doubtful matters falls into the *Ḥarām* or prohibited. Then, the Prophet went on to explain the importance of the heart to the rest of the body, like a king, if it is righteous then the rest of the body is righteous and if it is corrupted then the rest of the body is corrupt.¹²⁸

VIII. Lessons and Benefits Derived from this Ḥadīth

Some of the lessons and benefits that may be derived from this Ḥadīth are:

¹²⁷ *Tanbīh al-Afhām Sharḥ 'Umdah al-Aḥkām*, vol. 2, p. 8.

¹²⁸ *Sharḥ Arba'in Ḥadīthan an-Nawawiyyah* (Ibn Daqīq al-ʿId), pp. 24 - 28; *Sharḥ ar-Raḍiyyah fī al-Arab'in al-Nawawiyyah*, pp. 48 - 49; *Sharḥ al-Matan al-Arba'in fī al-Aḥādīth as-Ṣaḥīḥah an-Nawawiyyah*, pp. 32 - 35; *al-Afnān an-Nadiyyah bi-Sharḥ al-Arba'in an-Nawawiyyah*, pp. 34 - 35.

1. An encouragement to do what is *Ḥalal* or Permissible.¹²⁹
2. Staying away from *Ḥarām* or prohibited and doubtful matters.¹³⁰
3. The importance of paying attention to the affairs of the religion, in relation to what is *Ḥalal* or Permissible or *Ḥarām* or prohibited.¹³¹
4. The one who does not stay away from doubtful matters, in their lifestyle and livelihood, opens themselves to censure and criticism.¹³²
5. The importance of attaining knowledge which enables one to distinguish between the truth and falsehood and *Ḥalal* or Permissible or *Ḥarām* or prohibited.¹³³
6. Preventing the means which leads to the *Ḥarām* or prohibited is an important aspect of the Islāmic legal system.¹³⁴
7. Highlighting the importance of the heart and it being the king in relation to the body.¹³⁵
8. The importance of rectifying the heart and the importance of rectifying it.¹³⁶
9. Sound earnings and lifestyle to have a positive affect n the rectification of the heart.¹³⁷

¹²⁹ *at-Tuhfah ar-Rabāniyyah fī Sharḥ al-‘Arba’in Ḥadīthan an-Nabawiyyah*, p. 24.

¹³⁰ *at-Tuhfah ar-Rabāniyyah fī Sharḥ al-‘Arba’in Ḥadīthan an-Nabawiyyah*, p. 24.

¹³¹ *at-Tuhfah ar-Rabāniyyah fī Sharḥ al-‘Arba’in Ḥadīthan an-Nabawiyyah*, p. 24.

¹³² *at-Tuhfah ar-Rabāniyyah fī Sharḥ al-‘Arba’in Ḥadīthan an-Nabawiyyah*, p. 24.

¹³³ *al-Fawā'id al-Mustanbatāh min al-Arab'in al-Nawwaiyyah*, p. 25.

¹³⁴ *at-Tuhfah ar-Rabāniyyah fī Sharḥ al-‘Arba’in Ḥadīthan an-Nabawiyyah*, p. 24.

¹³⁵ *at-Tuhfah ar-Rabāniyyah fī Sharḥ al-‘Arba’in Ḥadīthan an-Nabawiyyah*, p. 24.

¹³⁶ *at-Tuhfah ar-Rabāniyyah fī Sharḥ al-‘Arba’in Ḥadīthan an-Nabawiyyah*, p. 24.

¹³⁷ *at-Tuhfah ar-Rabāniyyah fī Sharḥ al-‘Arba’in Ḥadīthan an-Nabawiyyah*, p. 24.

10. Internal rectification has an impact on the exterior and conversely, internal corruption has an impact on the exterior.¹³⁸



¹³⁸ *al-Afnān an-Nadiyyah bi-Sharḥ al-Arbaʿin an-Nawawiyyah*, p. 37.

Ḥadīth Seven

On the authority of Abū Ruqayyah Tamīm b. Aws ad-Dārī (رضي الله عنه) that the Prophet (ﷺ) said:

الدِّينُ النَّصِيحَةُ.

“The religion (of Islām) is sincere advice”.

We said: “To who?” He said:

: لِلَّهِ، وَلِكِتَابِهِ، وَلِرَسُولِهِ، وَلِأَيِّمَةِ الْمُسْلِمِينَ وَعَامَّتِهِمْ.

“To Allāh; to His Book; to His Messenger; and to the leaders of the Muslims and their laity.”

(Collected by Muslim)

COMMENTARY ON THE ḤADĪTH

I. Subject Matter of the Ḥadīth

The levels of sincere advice and its ruling.¹³⁹

II. References of the Ḥadīth

This Ḥadīth has been collected in the following collection of Ḥadīth:

Ṣaḥīḥ Muslim (55)

¹³⁹ *al-Afnān an-Nadiyyah bi-Sharḥ al-Arbaʿin an-Nawawīyyah*, p. 40.

III. Authenticity of the Ḥadīth

This *Ḥadīth* was collected by Muslim in his authentic - *Ṣaḥīḥ* - collection of *Ḥadīths* and consequently, is considered to be an authentic - *Ṣaḥīḥ* - *Ḥadīth*.¹⁴⁰

IV. Status of the Ḥadīth

In reference to the – lofty – status of this *Ḥadīth Imam* Yaḥyā ibn Sharaf an-Nawawī (رحمته الله) said:

“This *Ḥadīth* is a great affair and upon it revolves Islām as we shall mention it from its explanation as for what was said by a group from the scholars that one fourth of Islām meaning, One of the four *Ḥadīth* s which combines the affairs of Islām it is nit as they said rather, it revolves upon this alone.”¹⁴¹

V. Selected Vocabulary

Term		Meaning
Arabic	English	
الدِّينُ	<i>The Religion</i>	That is, the religion of Islām. ¹⁴²
النَّصِيحَةُ	<i>Sincere Advice</i>	<u>Linguistically, the word ‘<i>Nasīḥah</i>’ or ‘Sincere Advice’ means sincerity. Islāmically, the term may be defined as</u>

¹⁴⁰ *Jāmi' 'Ulūm wa al-Ḥikam fī Sharḥ Khamsīn Ḥadīthan min Jawāmi' al-Kalam*, p. 193.

¹⁴¹ Yaḥyā ibn Sharaf an-Nawawī, 1214/1994, *Sharḥ an-Nawawī 'alā Muslim*. Riyad, Saudi Arabia: Muassassah Qurṭabā, Vol. 2, p. 49.

¹⁴² *at-Tuhfah ar-Rabāniyyah fī Sharḥ al-'Arba'in Ḥadīthan an-Nabawiyyah*, p. 25.

		being: Purifying oneself being dishonest to the one advised. ¹⁴³
النَّصِيحَةُ (لِلَّهِ)	<i>Sincere Advice (to Allāh)</i>	Meaning to: believe in Allāh, negating the associating partners and associates with Him; abandoning deviation in His Divine attributes; describing Him by whose He has described Himself and by what His Messenger has described Him with; absolving Him of all deficiencies; being desirous in attaining His love by enjoining in His worship; fear of earning His wrath by abandoning sin; and exerting oneself from His disobedience. ¹⁴⁴
النَّصِيحَةُ (لِكِتَابِهِ)	<i>Sincere Advice (to His Book)</i>	Meaning to: believe that the Noble Qur'ān is the – uncreated – Speech of Allāh; His revelation; reciting it correctly; glorifying it; and acting in accordance with it. ¹⁴⁵
النَّصِيحَةُ (لِرَسُولِهِ)	<i>Sincere Advice (To His Messenger)</i>	Meaning to: affirming his message; believing in all that he has brought; obeying him; reviving his sunnah, learning and teaching it; following him, in both statement and action; and to love him and his followers. ¹⁴⁶
النَّصِيحَةُ (لِأَيُّمَةِ الْمُسْلِمِينَ)	<i>Sincere Advice (to the Leaders of the Muslims)</i>	Here the 'leaders' refer to the rulers and the religious scholars. In respect to the ruler, this is to: obey them; uniting around them; ordering them with the truth; informing the needs of the Muslims; praying behind them; engaging in jihād with them; giving the <i>Zakah</i> and Poor Alms to them for distribution; supplicating

¹⁴³ at-Tuhfah ar-Rabāniyyah fī Sharḥ al-'Arba'in Ḥadīthan an-Nabawiyyah, p. 25.

¹⁴⁴ at-Tuhfah ar-Rabāniyyah fī Sharḥ al-'Arba'in Ḥadīthan an-Nabawiyyah, p. 25; al-Fawā'id al-Mustanbaṭah min al-Arab'in al-Nawwaiyyah, p. 28.

¹⁴⁵ at-Tuhfah ar-Rabāniyyah fī Sharḥ al-'Arba'in Ḥadīthan an-Nabawiyyah, p. 25; al-Fawā'id al-Mustanbaṭah min al-Arab'in al-Nawwaiyyah, p. 28.

¹⁴⁶ at-Tuhfah ar-Rabāniyyah fī Sharḥ al-'Arba'in Ḥadīthan an-Nabawiyyah, p. 26; al-Fawā'id al-Mustanbaṭah min al-Arab'in al-Nawwaiyyah, p. 28.

		for their rectification; and abandon revolting against them. As for <i>Nasīḥah</i> or Sincere Advice to the religious scholars, then this is to: spread their knowledge; spread news of their virtues; and having good thoughts about them. ¹⁴⁷
النَّصِيحَةُ (لِأُمَّتِهِمْ)	<i>Sincere Advice</i> (<i>the Laity of the Muslims</i>)	Meaning to: show them compassion; guiding them to what is beneficial for them; desisting from harming; to love for them what one loves for oneself; and to detest for them what one detests for oneself. ¹⁴⁸

VI. The Narrator of the Ḥadīth

Abū Ruqayyah Tamīm b. Aws ad-Dārī (رضي الله عنه) was an illustrious companion of the . He was born in Palestine and was an ascetic and a monk. He came to Madinah in the 6AH to see the Prophet (ﷺ) when he accepted Islām. He passed away in the fortieth year of migration of the Prophet (ﷺ).¹⁴⁹

VII. General Commentary of the Ḥadīth

In this Hadith the Prophet (ﷺ) identified that the term *Nasīḥah* or Sincere Advice which is a comprehensive term which has a number of meanings, many benefits, and points to a number of important aspects of the religion. Such that to encompasses many aspects of Islām, in relation to its fundamentals and secondary affairs. Belief and action. So, the believer who

¹⁴⁷ *at-Tuhfah ar-Rabāniyyah fī Sharḥ al-‘Arba’in Ḥadīthan an-Nabawiyyah*, p. 26; *al-Fawā'id al-Mustanbaṭah min al-Arab'in al-Nawwaiyyah*, p. 28.

¹⁴⁸ *at-Tuhfah ar-Rabāniyyah fī Sharḥ al-‘Arba’in Ḥadīthan an-Nabawiyyah*, p. 26; *al-Fawā'id al-Mustanbaṭah min al-Arab'in al-Nawwaiyyah*, p. 28.

¹⁴⁹ *al-Afnān an-Nadiyyah bi-Sharḥ al-‘Arba’in an-Nawawiyyah*, p. 56.

acts in accordance to this Ḥadīth has encompassed the comprehensiveness of the Islāmic legal system.¹⁵⁰

VIII. Lessons and Benefits Derived from this Ḥadīth

Some of the lessons and benefits that may be derived from this *Ḥadīth* are:

1. *Nasīḥah* is a comprehensive term which refers to all goodness, in this life and the afterlife.¹⁵¹
2. *Nasīḥah* is from true faith of *Imān*.¹⁵²
3. The reality of *Nasīḥah* is to establish what Allah has obligated and Allah has legislated for what has been related to those things called *Nasīḥah*, as mentioned in this *Ḥadīth*.¹⁵³
4. Indeed, all of the religion is *Nasīḥah* or Sincere Advice and *Nasīḥah* or Sincere Advice, all of it, is the religion.¹⁵⁴
5. The term *Nasīḥah* or Sincere Advice may be used to refer to Islām.¹⁵⁵
6. Clarification of the lofty status of *Nasīḥah* or Sincere Advice and its being a great affair.¹⁵⁶

¹⁵⁰ Muṣṭaphā Dīb al-Baghā and Muḥy-ud-Dīn Mastū. 1431/ 2010, *al-Wāfi fī Sharūḥ al-Arab'īn al-Nawwāiyyah*. Damascus, Syria: Dār al- Muṣṭaphā, P. 41 - 42; *Sharḥ Arba'īn Ḥādīthan an-Nawwāiyyah* (Ibn Daqīq al-ʿĪd), pp. 29 - 31; *Sharūḥ ar-Raḍiyyah fī al-Arab'īn al-Nawwāiyyah*, pp. 55 - 56; *Sharḥ al-Matan al-Arba'īn fī al-Aḥādīth as-Ṣaḥīḥah an-Nabawīyyah*, pp. 32 - 34; *al-Afnān an-Nadiyyah bi-Sharḥ al-Arba'īn an-Nawwāiyyah*, pp. 40 - 42.

¹⁵¹ *Sharūḥ ar-Raḍiyyah fī al-Arab'īn al-Nawwāiyyah*, pp. 48 - 49;

¹⁵² *Sharūḥ ar-Raḍiyyah fī al-Arab'īn al-Nawwāiyyah*, pp. 48 - 49;

¹⁵³ *al-Fawā'id al-Mustanbaṭah min al-Arab'īn al-Nawwāiyyah*, p. 28.

¹⁵⁴ *al-Fawā'id al-Mustanbaṭah min al-Arab'īn al-Nawwāiyyah*, p. 28.

¹⁵⁵ *at-Tuhfah ar-Rabāniyyah fī Sharḥ al-'Arba'īn Ḥādīthan an-Nabawīyyah*, p. 26.

¹⁵⁶ *Fatḥ al-Qawwī al-Mubīn fī Sharḥ al-Arba'īn wa Tatimmah al-Khamsīn*, p. 46.

7. Clarification of those deserving *Nasīḥah* or Sincere Advice.¹⁵⁷
8. An encouragement to give *Nasīḥah* or Sincere Advice to those mentioned in the Ḥadīth.¹⁵⁸
9. The religion of Islām consists of actions as it does upon statements.¹⁵⁹
10. The religion is worship and social interactions.¹⁶⁰



¹⁵⁷ *Faṭḥ al-Qaṣwī al-Mubīn fī Sharḥ al-Arbaʿīn wa Tatimmah al-Khamsīn*, p. 46.

¹⁵⁸ *Faṭḥ al-Qaṣwī al-Mubīn fī Sharḥ al-Arbaʿīn wa Tatimmah al-Khamsīn*, p. 46.

¹⁵⁹ *at-Tuhfah ar-Rabāniyyah fī Sharḥ al-ʿArbaʿīn Ḥadīthan an-Nabawiyyah*, p. 26.

¹⁶⁰ *al-Fawā'id al-Mustanbaṭah min al-Arab'īn al-Nawwaiyyah*, p. 28.

Ḥadīth Eight

On the authority of Ibn ‘Umar (رضي الله عنه) that the Messenger of Allāh (ﷺ) said:

أُمِرْتُ أَنْ أُقَاتِلَ النَّاسَ حَتَّى يَشْهَدُوا أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، وَيُقِيمُوا الصَّلَاةَ، وَيُؤْتُوا الزَّكَاةَ؛ فَإِذَا فَعَلُوا ذَلِكَ عَصَمُوا مِنِّي دِمَاءَهُمْ وَأَمْوَالَهُمْ إِلَّا بِحَقِّ الْإِسْلَامِ، وَحِسَابُهُمْ عَلَى اللَّهِ تَعَالَى.

“I have been ordered to fight the people until they testify that none has the right to be worshipped in truth except for Allāh and that Muhammad is the Messenger of Allāh; they establish the prayer; they give the Poor Alms and if they do this, their lives and wealth are protected from me except for the rights of Islām and their reckoning is up to Allāh The Exalted.”

(Collected by Bukhārī and Muslim)

COMMENTARY ON THE ḤADĪTH

I. Subject Matter of the Ḥadīth

The call to Tawḥīd or Islāmic Monotheism and a clarification of its importance.¹⁶¹

II. References of the Ḥadīth

This Ḥadīth has been collected in the following collections of Ḥadīth:

Ṣaḥīḥ Bukhārī (25)

¹⁶¹ *al-Afnān an-Nadiyyah bi-Sharḥ al-Arbaʿin an-Nawawīyyah*, p. 45.

Ṣaḥīḥ Muslim (22)

III. Authenticity of the Ḥadīth

This Ḥadīth has been collected by both Bukhārī and Muslim and is considered to be from the category of elite authentic Ḥadīth popularly referred to by the scholars as being ‘agreed upon’ or *mutafiqun ‘alayhi*.¹⁶²

IV. Status of the Ḥadīth

Regarding the eminent status of this Ḥadīth, Ibn Daqīq al-‘Īd (رحمته الله) said:

“This is a great Ḥadīth is a foundation from the foundations of the religion.”¹⁶³

V. Selected Vocabulary

Term		Meaning
Arabic	English	
أُمِرْتُ	<i>I have been Ordered</i>	The Prophet (ﷺ) was commanded by Allāh – and Him alone – as none but Allāh can order or command the Prophet (ﷺ). ¹⁶⁴
النَّاسِ	<i>The People</i>	Meaning to, the polytheists other than the People of the Book – the Jews and the Christian – as illustrated

¹⁶² *Ta’liqāt ‘alā Kitāb al-‘Araba’in fī Mabānī al-Islām wa Qaw’a’id ad-Dīn al-Mashur bi- al-‘Araba’in an-Nawawīyyah*, p. 22.

¹⁶³ *Sharḥ Arba’in Ḥadīthan an-Nawawīyyah* (Ibn Daqīq al-‘Īd), p. 32.

¹⁶⁴ *at-Tuhfah ar-Rabāniyyah fī Sharḥ al-‘Arba’in Ḥadīthan an-Nabawīyyah*, p. 27.

		by a narration of the Ḥadīth ¹⁶⁵ collected by an-Nasā'ī. ¹⁶⁶
عَصَمُوا مِنِّي	<i>Protected from Me</i>	Protected by me and prohibited from harm. ¹⁶⁷
إِلَّا بِحَقِّ الْإِسْلَامِ	<i>Except for the Rights of Islām</i>	This is an exception which means that it is obligatory upon them - after their lives and wealth are being protected and prohibited from harm - that they establish the obligations of Islam by performing that which is obligatory and abandoning that which is prohibited. ¹⁶⁸

VI. The Narrator of the Ḥadīth

See *Ḥadīth* no. 3 for a biography of the noble narrator.

VII. General Commentary of the Ḥadīth

Tawḥīd is the foundation of Islam, the basis upon which all beliefs, statements and actions are based upon. The Prophet Muhammad (ﷺ) was sent as a Messenger to all of humanity, calling them to Tawḥīd and the worship of Allah, alone without partners or equals. The spread and

¹⁶⁵ Muhammad Nāṣir ad-Dīn al-Albānī, 1419/1998, *Ṣaḥīḥ Sunan an-Nasā'ī*. Riyadh, Saudi Arabia: Maktab al-Ma'ārif, vol. 3. p. 67.

¹⁶⁶ *at-Tuḥfah ar-Rabāniyyah fī Sharḥ al-'Arba'in Ḥadīthan an-Nabawiyyah*, p. 27; *Sharḥ Arba'in Ḥadīthan an-Nawawiyyah* (Ibn Daqīq al-'Īd), p. 36.

¹⁶⁷ *al-Afnān an-Nadiyyah bi-Sharḥ al-'Arba'in an-Nawawiyyah*, p. 45.

¹⁶⁸ *al-Afnān an-Nadiyyah bi-Sharḥ al-'Arba'in an-Nawawiyyah*, p. 45.

protection of Tawḥīd was the basis upon which the Prophet (ﷺ) and those that followed him fought, as he was ordered by his Lord.¹⁶⁹

VIII. Lessons and Benefits Derived from this Ḥadīth

Some of the lessons and benefits that may be derived from this *Ḥadīth* are:

1. *Jihād* – fighting the enemies of Islam and the Muslims – is an obligation, once its conditions and pillars are met.¹⁷⁰
2. The greatest of fundamentals of Islam are the two Declarations of Faith.¹⁷¹
3. The mutual obligation of both Declarations of Faith and that they both of them must be affirmed, together.¹⁷²
4. The life and wealth of the Muslim is sacrosanct and protected, their blood is *Ḥarām*, their wealth is *Ḥarām*, except for that which Islām has permitted from their blood or wealth, as mentioned in this *Ḥadīth*.¹⁷³
5. Islām protects lives and wealth from harm and misappropriation.¹⁷⁴
6. The greatest foundations of Islam are the two Declarations of Faith.¹⁷⁵

¹⁶⁹ Muṣṭaphā Dīb al-Baghā and Muḥy-ud-Dīn Mastū. 1431/ 2010, *al-Wāfi fī Sharūḥ al-Arab'īn al-Nawwāiyyah*. Damascus, Syria: Dār al- Muṣṭaphā, P. 41 - 42; *Sharḥ Arba'īn Ḥādīthan an-Nawwāiyyah* (Ibn Daqīq al-ʿĪd), pp. 29 - 31; *Sharūḥ ar-Raḍiyyah fī al-Arab'īn al-Nawwāiyyah*, pp. 55 - 56; *Sharḥ al-Matan al-Arba'īn fī al-Aḥādīth as-Ṣaḥīḥah an-Nabawīyyah*, pp. 35 - 36; *al-Afnān an-Nadiyyah bi-Sharḥ al-Arba'īn an-Nawwāiyyah*, p. 45.

¹⁷⁰ *al-Fawā'id al-Mustanbaṭah min al-Arab'īn al-Nawwāiyyah*, p. 29.

¹⁷¹ *al-Fawā'id al-Mustanbaṭah min al-Arab'īn al-Nawwāiyyah*, p. 30.

¹⁷² *Fath al-Qarwī al-Mubīn fī Sharḥ al-Arba'īn wa Tatimmah al-Khamsīn*, p. 49.

¹⁷³ *al-Fawā'id al-Mustanbaṭah min al-Arab'īn al-Nawwāiyyah*, p. 30.

¹⁷⁴ *at-Tuhfah ar-Rabāniyyah fī Sharḥ al-'Arba'īn Ḥādīthan an-Nabawīyyah*, p. 28.

¹⁷⁵ *al-Fawā'id al-Mustanbaṭah min al-Arab'īn al-Nawwāiyyah*, p. 31.

7. From the greatest of obligations of the religion - after the two Declarations of Faith - are: the five daily prayers and the *Zakah*.¹⁷⁶
8. The Lofty status of the five daily prayers and the *Zakah*.¹⁷⁷
9. The Affirmation of being accountable for one's deeds on the Day of Judgment.¹⁷⁸
10. Whoever apparently and openly exhibits Islam then this is accepted from them and what may be hidden in their heart is deferred to Allāh.¹⁷⁹



¹⁷⁶ *al-Fawā'id al-Mustanbatāh min al-Arab'in al-Nawwaiyyah*, p. 31.

¹⁷⁷ *al-Fawā'id al-Mustanbatāh min al-Arab'in al-Nawwaiyyah*, p. 31.

¹⁷⁸ *al-Fawā'id al-Mustanbatāh min al-Arab'in al-Nawwaiyyah*, p. 31; *Fath al-Qarwī al-Mubīn fi Sharh al-Arba'in wa Tatimmah al-Khamsin*, p. 49.

¹⁷⁹ *al-Fawā'id al-Mustanbatāh min al-Arab'in al-Nawwaiyyah*, p. 31; *Fath al-Qarwī al-Mubīn fi Sharh al-Arba'in wa Tatimmah al-Khamsin*, p. 49.

Ḥadīth Nine

On the authority of Abū Hurayrah Abdur-Rahḥamān Ṣakhar (رضي الله عنه): I heard the that the Messenger of Allāh (ﷺ) say:

مَا نَهَيْتُكُمْ عَنْهُ فَاجْتَنِبُوهُ، وَمَا أَمَرْتُكُمْ بِهِ فَأَتُوا مِنْهُ مَا اسْتَطَعْتُمْ، فَإِنَّمَا أَهْلَكَ الَّذِينَ مِنْ قَبْلِكُمْ كَثْرَةُ مَسَائِلِهِمْ وَاخْتِلَافُهُمْ عَلَى أَنْبِيَائِهِمْ..

“Whatever I have prohibited for you, then totally abstain from it, and whatever I have ordered for you to do, then do as much as much as possible you are able to do, for indeed those who came before you were destroyed due to their excessive questioning and opposing their prophets.”

(Collected by Bukhārī and Muslim)

COMMENTARY ON THE ḤADĪTH

I. Subject Matter of the Ḥadīth

The obligations of the Islamic legal system between enjoining what is obligated and leaving what is prohibited.¹⁸⁰

II. References of the Ḥadīth

This Ḥadīth has been collected in the following collections of Ḥadīth:

Ṣaḥīḥ Bukhārī (7288)

¹⁸⁰ *al-Afnān an-Nadiyyah bi-Sharḥ al-Arbaʿin an-Nawawiyyah*, p. 49.

Ṣaḥīḥ Muslim (131)

III. Authenticity of the Ḥadīth

This *Ḥadīth* is from among those authentic - *Ṣaḥīḥ* - *Ḥadīth* that are classified as being '*mutafiqun 'alayhi*' or '*agreed upon*' that are from among the most authentic *Ḥadīths*.¹⁸¹

IV. Status of the Ḥadīth

Concerning the distinguished status of this *Ḥadīth* Imam Yaḥyā ibn Sharaf an-Nawawī (رحمته الله) said:

“This is the important foundations of Islām, and from the comprehensive speech which he has been given and it enters into it infinite number of rulings.”¹⁸²

V. Selected Vocabulary

Term		Meaning
Arabic	English	
مَا نَهَيْتُكُمْ عَنْهُ	<i>What I Have Prohibited for you</i>	Meaning, that which I have prohibited you from. ¹⁸³

¹⁸¹ *Ta'liqāt 'alā Kitāb al-'Araba'in fī Mabānī al-Islām wa Qaw'a'id ad-Dīn al-Mashur bi- al-'Araba'in an-Nawawīyyah*, p. 24.

¹⁸² *Sharḥ an-Nawawī 'alā Muslim*, Vol. 9, p. 150.

¹⁸³ *al-Afnān an-Nadiyyah bi-Sharḥ al-'Arba'in an-Nawawīyyah*, p. 48.

فَاجْتَنِبُوهُ	<i>Then Totally Abstain from it</i>	Meaning, leave all of it alone, do not do anything of it, because staying away from it is easier to do. ¹⁸⁴
وَمَا أَمَرْتُكُمْ	<i>What I have ordered you With</i>	Meaning, that which I command for you to do. ¹⁸⁵
فَاتُّوا مِنْهُ مَا اسْتَطَعْتُمْ	<i>Then do as Much You are Able to</i>	Meaning, to do as much as possible without incurring difficulty. ¹⁸⁶
أَهْلَكَ	were destroyed	Meaning, they deserved punishment in this life and the afterlife. ¹⁸⁷
مَسْأَلِهِمْ	<i>Excessive Questioning</i>	Meaning, they were excessive in their questioning which led to difficulties. ¹⁸⁸
اخْتَلَفُوا فِيهِمْ	<i>Opposing</i>	They opposed their Prophets. ¹⁸⁹

VI. The Narrator of the Ḥadīth

The illustrious companion of the Prophet (ﷺ) Abdur-Raḥmān ibn Ṣakhr Ad-Dawsī az-Zahrānī better known by his *kunyah* or paedonymic Abū Hurayrah (رضي الله عنه). Abū Hurayrah was a great scholar and prolific narrator of the Ḥadīth or prophetic traditions from among the Companions of the Prophet (ﷺ). It is estimated that he narrated over five thousand Ḥadīth. He passed away in the year 57 AH, 58 AH or 59 AH. ¹⁹⁰

¹⁸⁴ *al-Afnān an-Nadiyyah bi-Sharḥ al-Arba'in an-Nawawiyyah*, p. 48 - 49.

¹⁸⁵ *al-Afnān an-Nadiyyah bi-Sharḥ al-Arba'in an-Nawawiyyah*, p. 49.

¹⁸⁶ *ar-Raḍiyyah fī al-Arab'in al-Nawwaiyyah*, p. 63.

¹⁸⁷ *al-Afnān an-Nadiyyah bi-Sharḥ al-Arba'in an-Nawawiyyah*, p. 49; *Sharūḥ ar-Raḍiyyah fī al-Arab'in al-Nawwaiyyah*, p. 63.

¹⁸⁸ *Sharūḥ ar-Raḍiyyah fī al-Arab'in al-Nawwaiyyah*, p. 63.

¹⁸⁹ *at-Tuhfah ar-Rabāniyyah fī Sharḥ al-'Arba'in Ḥadithan an-Nabawiyyah*, p. 30; *Maḥāsīn ad-Dīn 'alā Matan al-Arab'in*. Riyadh, Saudi Arabia, Maktabah ar-Rusd, pp. 37.

¹⁹⁰ *al-Mullakhiṣ fī Sharḥ Kitāb at-Tawḥīd*, p. 131.

VII. General Commentary of the Ḥadīth

In this Ḥadīth, the Prophet (ﷺ) has informed the believers that it is a religious obligation to do that which he has enjoined upon them and to abstain from that which he has prohibited for them. The believer is to do as much of what the Prophet has enjoined, the believer is to do as much of it as possible without overburdening themselves or causing harm or difficulties upon themselves. The Prophet (ﷺ) also forbade excessive question, question which are done for the sake of being pedantic, quibbling and burdensome which will ultimately leads to punishment in this life or/and the next.¹⁹¹

VIII. Lessons and Benefits Derived from this Ḥadīth

Some of the lessons and benefits that may be derived from this *Ḥadīth* are:

1. The obligation to follow the commands of the Messenger of Allāh (ﷺ).¹⁹²
2. The obligation to abstain from what the Messenger of Allāh (ﷺ) has prohibited.¹⁹³

¹⁹¹ *Sharḥ Arba'in Ḥadīthan an-Nawawiyyah* (Ibn Daqīq al-ʿId), pp. 38 - 40; *Maḥāsīn ad-Dīn 'alā Matan al-Arab'in*. Riyadh, pp. 36 - 38; *Faṭḥ al-Qawī al-Matīn Rabaniyyah fī Sharḥ Arba' ūn wa tatimmah al-Khamsīn li-an-Nawawī* wa Ibn Rajab, p. 50 - 53; *Sharḥ ar-Raḍiyyah fī al-Arab'in al-Nawawiyyah*, pp. 63 - 64; *al-Afnān an-Nadiyyah bi-Sharḥ al-Arba'in an-Nawawiyyah*, p. 49 - 50.

¹⁹² *Faṭḥ al-Qawī al-Matīn Rabaniyyah fī Sharḥ Arba' ūn wa tatimmah al-Khamsīn li-an-Nawawī* wa Ibn Rajab, p. 53; *al-Farwā'id al-Mustanbaṭah min al-Arab'in al-Nawawiyyah*, p. 32.

¹⁹³ *Faṭḥ al-Qawī al-Matīn Rabaniyyah fī Sharḥ Arba' ūn wa tatimmah al-Khamsīn li-an-Nawawī* wa Ibn Rajab, p. 53.

3. A warning against falling into what those who came before us fell into.¹⁹⁴
4. The obligation for the believer to do as much as they are able to do from acts of worship and obedience to Allāh and His Messenger (ﷺ).¹⁹⁵
5. The one who is not able to do something, due to some impairment, then it is sufficient for them to do what they are able to do.¹⁹⁶
6. To surface with asking about those things that concern oneself and to abandon quibbling and burdensome questioning.¹⁹⁷
7. The prohibition to oppose the Prophet (ﷺ) by disagreeing with his commands or by disobeying him.¹⁹⁸
8. Dispraise of the previous nations due to their excessive questioning and their opposing of their prophets.¹⁹⁹
9. To abandon those means that lead to *Ḥarām* and this is part of the meaning to ‘stay away’ from a thing.²⁰⁰
10. Ability to perform a deed is a condition in all acts of worship.²⁰¹

¹⁹⁴ *Faḥ al-Qaṣwī al-Matīn Rabaniyyah fī Sharḥ Arba’ ūn wa tatimmah al-Khamsīn* li-an-Nawawī wa Ibn Rajab, p. 53.

¹⁹⁵ *Faḥ al-Qaṣwī al-Matīn Rabaniyyah fī Sharḥ Arba’ ūn wa tatimmah al-Khamsīn* li-an-Nawawī wa Ibn Rajab, p. 53.

¹⁹⁶ *Faḥ al-Qaṣwī al-Matīn Rabaniyyah fī Sharḥ Arba’ ūn wa tatimmah al-Khamsīn* li-an-Nawawī wa Ibn Rajab, p. 53.

¹⁹⁷ *Faḥ al-Qaṣwī al-Matīn Rabaniyyah fī Sharḥ Arba’ ūn wa tatimmah al-Khamsīn* li-an-Nawawī wa Ibn Rajab, p. 53.

¹⁹⁸ *al-Fawā'id al-Mustanbaṭah min al-Arab'īn al-Nawwaiyyah*, p. 33.

¹⁹⁹ *al-Fawā'id al-Mustanbaṭah min al-Arab'īn al-Nawwaiyyah*, p. 33.

²⁰⁰ *al-Fawā'id al-Mustanbaṭah min al-Arab'īn al-Nawwaiyyah*, p. 32s.

²⁰¹ *al-Fawā'id al-Mustanbaṭah min al-Arab'īn al-Nawwaiyyah*, p. 32.



Ḥadīth Ten

On the authority of Abū Hurayrah (رضي الله عنه) who said: the Messenger of Allāh (ﷺ) said:

إِنَّ اللَّهَ طَيِّبٌ لَا يَقْبَلُ إِلَّا طَيِّبًا، وَإِنَّ اللَّهَ أَمَرَ الْمُؤْمِنِينَ بِمَا أَمَرَ بِهِ الْمُرْسَلِينَ فَقَالَ تَعَالَى: ﴿يَا أَيُّهَا الرُّسُلُ كُلُوا مِنَ الطَّيِّبَاتِ وَاعْمَلُوا صَالِحًا﴾، وَقَالَ تَعَالَى: ﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا كُلُوا مِن طَيِّبَاتِ مَا رَزَقْنَاكُمْ﴾ ثُمَّ ذَكَرَ الرَّجُلُ يُطِيلُ السَّفَرَ أَشْعَثَ أَغْبَرَ يَمُدُّ يَدَيْهِ إِلَى السَّمَاءِ: يَا رَبِّ! يَا رَبِّ! وَمَطْعَمُهُ حَرَامٌ، وَمَشْرَبُهُ حَرَامٌ، وَمَلْبَسُهُ حَرَامٌ، وَغُذِيَ بِالْحَرَامِ، فَأَنَّى يُسْتَجَابُ لَهُ؟

“Indeed, Allāh is *Tayyib* and He only accepts that which is *Tayyib* or good, and that Allāh has ordered the believers with that which he has commanded the Messengers, as The Exalted said: “O messengers, eat from the good foods and work righteousness” (al-Mu’minūn [23]: 51) And The Exalted said: “O you who have believed, eat from the good things which We have provided for you” (al-Baqarah [2]: 172). Then he mentioned a man who having journeyed for a long distance, dishevelled and dusty, he extends his hands to the sky (saying): my Lord, (while) his food is (from that which is) prohibited; his drink (is from that which is) prohibited; his clothes (is from that which is) prohibited; his nourishment (is from that which is) prohibited, so how can (his supplication) be accepted?”

(Collected by Muslim)

COMMENTARY ON THE ḤADĪTH

I. Subject Matter of the Ḥadīth

Provisions which are *Ṭayyib* or good and *Ḥalāl* are a means of one's supplication being accepted and achieved.²⁰²

II. References of the Ḥadīth

This Ḥadīth has been collected in the following collection of Ḥadīth:

Ṣaḥīḥ Muslim (1015)

III. Authenticity of the Ḥadīth

This *Ḥadīth* has been collected by *Imām* Muslim (ؒ) in his authentic - *Ṣaḥīḥ* - collection of *Ḥadīth* which is considered to be one of the most authentic books after the Book of Allāh, by the Sunni Orthodox Muslims.

IV. Status of the Ḥadīth

Concerning the eminent position of this *Ḥadīth* *Imam* Yaḥyā ibn Sharaf an-Nawawī (ؒ) said:

“This Ḥadīth is of the Ḥadīth upon which is the foundations of Islām and the of the foundations of rulings.”²⁰³

V. Selected Vocabulary

Term	Meaning
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²⁰² *al-Afnān an-Nadiyyah bi-Sharḥ al-Arbaʿin an-Nawawīyyah*, p. 53.

²⁰³ *Sharūḥ ar-Raḍiyyah fī al-Arabʿin al-Nawawīyyah*, p. 67.

Arabic	English	
إِنَّ اللَّهَ طَيِّبٌ	<i>Indeed, Allāh is Ṭayyib</i>	From the Divine Names of Allāh is <i>aṭ-Ṭayyib</i> , which means, the one absolved and free from defects or deficiencies, which is also from His Divine Attributes as the Divine Names are derived from His Divine Attributes, signifying the Attributes that they are derived from. ²⁰⁴
فَ لَا يَقْبَلُ إِلَّا طَيِّبًا	<i>He Only Accepts that which is Ṭayyib or Good</i>	Meaning, that which is <i>Ḥalāl</i> or permissible. ²⁰⁵
أَشْعَثَ	<i>Dishevelled</i>	The effect on the hair of the head due to it not being combed or groomed. ²⁰⁶
أَغْبَرُ.	<i>Dusty</i>	Meaning, the colour of his hair was changed due to dust. ²⁰⁷
أَأَغْبَرُ يَمْدُ يَدَيْهِ إِلَى السَّمَاءِ	<i>He Extends his Hands to the Sky</i>	Raising his hands in supplication. ²⁰⁸
فَأَنَّى يُسْتَجَابُ لَهُ	<i>So how can (his Supplication) be accepted?</i>	Meaning, how can one who approximates to these characteristics have their supplication answered as they are not suited for an answer. ²⁰⁹

VI. The Narrator of the Ḥadīth

See Ḥadīth no. 9 for a biography of the noble narrator.

²⁰⁴ *Faṭḥ al-Qaṣwī al-Mubīn fī Sharḥ al-Arbaʿin wa Tatimmah al-Khamsīn*, p. 55.

²⁰⁵ *Sharūḥ ar-Raḍiyyah fī al-Arabʿin al-Nawwāiyyah*, p. 68.

²⁰⁶ *Sharūḥ ar-Raḍiyyah fī al-Arabʿin al-Nawwāiyyah*, p. 68.

²⁰⁷ *Sharūḥ ar-Raḍiyyah fī al-Arabʿin al-Nawwāiyyah*, p. 68.

²⁰⁸ *al-Afnān an-Nadiyyah bi-Sharḥ al-Arbaʿin an-Nawwāiyyah*, p. 49; *Sharūḥ ar-Raḍiyyah fī al-Arabʿin al-Nawwāiyyah*, p. 63.

²⁰⁹ *Sharḥ Arbaʿin Ḥadīthan an-Nawwāiyyah* (Ibn Daqīq al-ʿId), pp. 38.

VII. General Commentary of the Ḥadīth

In this *Ḥadīth* the Prophet informs us that from the Divine names and Attributes of Allāh is *Ṭayyib* and that He only accepts that which is *Ṭayyib*: good and *Ḥalāl*, and with this, Allah has ordered the believers, as He did the Messengers, to only eat from that which is good and *Ḥalāl*. Then the Prophet mentions a man who invokes and supplicates to Allāh while facing the difficulties of travel and fulfilling several conditions which makes his supplication a strong contender for being accepted. However, due to him falling into several prohibited or *Ḥarām* issues, his supplication will not be accepted.²¹⁰

VIII. Lessons and Benefits Derived from this Ḥadīth

Some of the lessons and benefits that may be derived from this *Ḥadīth* are:

1. *Aṭ-Ṭayyib* is from the Divine Names and Attributes of Allāh.²¹¹
2. Allāh only accepts that which is good.²¹²
3. It is upon the Muslim to be *Ṭayyib* whether this is in their deeds or earnings.²¹³
4. Charity is only accepted except from wealth that is *Ḥalāl*.²¹⁴

²¹⁰ *Faḥ al-Qaṣwā al-Mubīn fī Sharḥ al-Arbaʿīn wa Tatimmah al-Khamsīn*, p. 54 – 55.

²¹¹ *Faḥ al-Qaṣwā al-Mubīn fī Sharḥ al-Arbaʿīn wa Tatimmah al-Khamsīn*, p. 55.

²¹² *Sharūḥ ar-Raḍiyyah fī al-Arabʿīn al-Nawwāiyyah*, p. 67.

²¹³ *Faḥ al-Qaṣwā al-Mubīn fī Sharḥ al-Arbaʿīn wa Tatimmah al-Khamsīn*, p. 55.

²¹⁴ *Faḥ al-Qaṣwā al-Mubīn fī Sharḥ al-Arbaʿīn wa Tatimmah al-Khamsīn*, p. 55.

5. Allāh has bestowed His Grace upon His servants and has ordered them to eat from that which is *Tayyib*.²¹⁵
6. From the reasons why ones *du'ā* or supplication not being accepted is eating from that which is *Harām*.²¹⁶
7. From the reasons why ones *du'ā* or supplication being accepted is being in a state of travel with the supplicant being dishevelled and dusty.²¹⁷
8. From the reasons why ones *du'ā* or supplication being accepted is raising one's hands while supplicating.²¹⁸
9. From the reasons why ones *du'ā* or supplication being accepted is by invoking Allāh by His Divine Names.²¹⁹
10. The homering of the Muslims as Allāh has ordered them with that which He has ordered the Messengers.²²⁰



²¹⁵ *Fath al-Qawwī al-Mubīn fī Sharḥ al-Arba'in wa Tatimmah al-Khamsīn*, p. 55.

²¹⁶ *Fath al-Qawwī al-Mubīn fī Sharḥ al-Arba'in wa Tatimmah al-Khamsīn*, p. 55.

²¹⁷ *Fath al-Qawwī al-Mubīn fī Sharḥ al-Arba'in wa Tatimmah al-Khamsīn*, p. 55.

²¹⁸ *Fath al-Qawwī al-Mubīn fī Sharḥ al-Arba'in wa Tatimmah al-Khamsīn*, p. 55.

²¹⁹ *Fath al-Qawwī al-Mubīn fī Sharḥ al-Arba'in wa Tatimmah al-Khamsīn*, p. 55.

²²⁰ *Sharūḥ ar-Raḍiyyah fī al-Arab'in al Nawwaiyyah*, p. 67.

Ḥadīth Eleven

On the authority of Abū Muḥammad Hassan bin ‘Alī bin Abū Ṭālib (رضي الله عنه) the grandson of the Messenger of Allāh (ﷺ) and the one much loved by him, who said: ‘I memorised from the Messenger of Allāh (ﷺ) said:

دَعُ مَا يُرِيْبُكَ إِلَى مَا لَا يُرِيْبُكَ.

“Leave that which causes you doubt for what does not cause you to doubt.”

(Collected by at-Tirmidhī and an-Nasā’ī)

COMMENTARY ON THE ḤADĪTH

I. Subject Matter of the Ḥadīth

To stop when facing doubts and doubtful matters and to stay away from them.²²¹

II. References of the Ḥadīth

This Ḥadīth has been collected in the following collections of Ḥadīth:

Ṣaḥīḥ an-Nasā’ī (5727)

Ṣaḥīḥ at-Tirmidhī (2518)

²²¹ *al-Afnān an-Nadiyyah bi-Sharḥ al-Arba’in an-Nawawīyyah*, p. 57.

III. Authenticity of the Ḥadīth

This *Ḥadīth* has been declared ‘authentic’ - *Ṣaḥīḥ* - by *Imām* al-Albānī (رحمه الله),²²² and likewise, by *Imām* Muqbil bin Ḥādī al-Wā’dī’ī (رحمه الله).²²³ Its narrators are all considered to be *thiqāt* or trustworthy.²²⁴

IV. Status of the Ḥadīth

The high regard held by the scholars for this *Ḥadīth* is expressed by *Imām* Muḥammad bin Ṣāliḥ al-‘Uthaymīn (رحمه الله) who said:

“This *Ḥadīth* from the comprehensive speech and how excellent and beneficial it is for the servant (of Allāh) to follow.”²²⁵

V. Selected Vocabulary

Term		Meaning
Arabic	English	

²²² Muḥammad Nāṣir ad-Dīn al-Albānī, 1420/2000, *Ṣaḥīḥ Sunan at-Tirmithī*. Riyadh, Saudi Arabia: Maktab al-Ma’ārif vol. 2, pp. 610 – 611; Muḥammad Nāṣir ad-Dīn al-Albānī, 1399/1989, *al-Irwā’ al-Ghalīl fī Takbrīj Aḥādīth Manār as-Sabīl*. Beirut, Lebanon: Maktab al-Islāmī, vol. 1, pp. 44 – 45; Muḥammad Nāṣir ad-Dīn al-Albānī, 1400/1980, *Ghayab al-Marām Takbrīj Aḥādīth al-Halāl wa Ḥarām*. Beirut, Lebanon: Maktab al-Islāmī, pp. 130 – 131.

²²³ Muqbil bin Ḥādī al-Wā’dī’ī, 1426/2005, *aṣ-Ṣaḥīḥ al-Musnad mimā laysa fī aṣ-Ṣaḥīḥayn*. Sana, Yemen: Dar al-Athār, vol. pp. 250 – 251.

²²⁴ *al-Afnān an-Nadiyyah bi-Sharḥ al-Arba’in an-Nawawīyyah*, p. 55; *aṣ-Ṣaḥīḥ al-Musnad mimā laysa fī aṣ-Ṣaḥīḥayn*. Sana, Yemen: Dar al-Athār, vol. p. 251.

²²⁵ *Sharḥ al-Arba’in an-Nawawīyyah*, p. 177.

دَعُ	<i>Leave</i>	Abandon and stay away from. ²²⁶
مَا يُرِيْبُكَ	<i>What causes you to Doubt</i>	That which you feel is doubtful or causes you to have doubt. ²²⁷
إِلَى مَا لَا يُرِيْبُكَ	<i>For What Causes you not to Doubt</i>	For that which does not feel is doubtful or causes you to have doubt. ²²⁸

VI. The Narrator of the Ḥadīth

He is Abū Muḥammad Hassan bin ‘Alī bin Abū Ṭālib (ؓ) the beloved grandson of the Prophet (ﷺ) and one of his illustrious Companions. He was the son of the Prophet’s daughter, Fatimah (ؓ). After the contemptible assassination of his father ‘Alī bin Abū Ṭālib (ؓ) the fourth caliph in Islām, he declined the position of caliph which resulted in the coming together of the contingent of ‘Alī (ؓ) and that of Mu’āwiyah (ؓ). He died in the year 50 AH due to poisoning, may Allah be pleased with him.²²⁹

VII. General Commentary of the Ḥadīth

In this Ḥadīth the Prophet (ﷺ) has instructed his nation that when faced with matters that are doubtful or causes one to have doubts and how to

²²⁶ *Sharūḥ ar-Raḍiyyah fī al-Arab’īn al Nawwāiyyah*, p. 72; *at-Tuḥfah ar-Rabāniyyah fī Sharḥ al-‘Arba’īn Ḥadīthan an-Nabawiyyah*, p. 35.

²²⁷ *Sharūḥ ar-Raḍiyyah fī al-Arab’īn al Nawwāiyyah*, p. 72; *at-Tuḥfah ar-Rabāniyyah fī Sharḥ al-‘Arba’īn Ḥadīthan an-Nabawiyyah*, p. 35.

²²⁸ *Sharūḥ ar-Raḍiyyah fī al-Arab’īn al Nawwāiyyah*, p. 72; *at-Tuḥfah ar-Rabāniyyah fī Sharḥ al-‘Arba’īn Ḥadīthan an-Nabawiyyah*, p. 35.

²²⁹ *al-Afnān an-Nadiyyah bi-Sharḥ al-‘Arba’īn an-Nawwāiyyah*, p. 55 – 56; *Sharḥ al-‘Arba’īn an-Nawwāiyyah*, pp. 176 – 177; *Sharūḥ ar-Raḍiyyah fī al-Arab’īn al Nawwāiyyah*, p. 72; *at-Tuḥfah ar-Rabāniyyah fī Sharḥ al-‘Arba’īn Ḥadīthan an-Nabawiyyah*, p. 71.

deal with them, He (ﷺ) has instructed the believers to stay away from doubts and by no measure engage with them by any measure as doubts have a negative impact upon the heart causing it to have doubt, depression, hatred and jealousy.²³⁰

VIII. Lessons and Benefits Derived from this Ḥadīth

Some of the lessons and benefits that may be derived from this *Ḥadīth* are:

1. To abandon that which causes one to have doubt for that which does not cause one to have doubt.²³¹
2. The importance for the Muslim to build their affairs upon certainty.²³²
3. Doubts may lead to worry and anxiety.²³³
4. Leaving that which causes one to have doubt is calming for the soul and saves one from worry and anxiety.²³⁴
5. The Muslim is commanded to stay away from that which will cause or lead to worry and anxiety.²³⁵
6. This Ḥadīth is a great foundation in devotion and religiosity and the encouragement of it.²³⁶

²³⁰ *Maḥāsīn ad-Dīn ‘alā Matan al-Arab’īn*. Riyadh, pp. 44 – 45; *Sharḥ ar-Raḍiyyah fī al-Arab’īn al-Nawwāiyyah*, pp. 72 - 73; *al-Afnān an-Nadiyyah bi-Sharḥ al-Arba’īn an-Nawwāiyyah*, p. 57.

²³¹ *Fath al-Qawwī al-Mubīn fī Sharḥ al-Arba’īn wa Tatimmah al-Khamsīn*, p. 57.

²³² *at-Tuḥfah ar-Rabāniyyah fī Sharḥ al-‘Arba’īn Ḥadīthan an-Nawwāiyyah*, p. 37.

²³³ ²³³ *al-Fawā'id al-Mustanbaṭah min al-Arab’īn al-Nawwāiyyah*, p. 33.

²³⁴ *Fath al-Qawwī al-Mubīn fī Sharḥ al-Arba’īn wa Tatimmah al-Khamsīn*, p. 57.

²³⁵ *Sharḥ ar-Raḍiyyah fī al-Arab’īn al-Nawwāiyyah*, p. 74.

²³⁶ *Sharḥ ar-Raḍiyyah fī al-Arab’īn al-Nawwāiyyah*, p. 74.

7. A warning to stay away from what does not concern oneself.²³⁷
8. It is from piety to stay away from that which does not concern oneself and possibly leads one to doubts.²³⁸
9. An encouragement of telling the truth and a warning against lying.²³⁹
10. guidance for the believer to orientate towards that which cause them to be certain and find tranquillity within their hearts.²⁴⁰



²³⁷ *at-Tuhfah ar-Rabāniyyah fī Sharḥ al-‘Arba’in Ḥadīthan an-Nabawiyyah*, p. 36.

²³⁸ *at-Tuhfah ar-Rabāniyyah fī Sharḥ al-‘Arba’in Ḥadīthan an-Nabawiyyah*, p. 36.

²³⁹ *al-Fawā'id al-Mustanbaṭah min al-Arab'in al-Nawwaiyyah*, p. 37.

²⁴⁰ *al-Fawā'id al-Mustanbaṭah min al-Arab'in al-Nawwaiyyah*, p. 37.

Ḥadīth Twelve

On the authority of Abū Hurayrah (رضي الله عنه) who said: ‘the Messenger of Allāh (ﷺ) said:

مِنْ حُسْنِ إِسْلَامِ الْمَرْءِ تَرْكُهُ مَا لَا يَغْنِيهِ.

“From the best of a person’s Islām is that they leave that which does not concern them.”

(Collected by at-Tirmidhī and Ibn Mājah)

COMMENTARY ON THE ḤADĪTH

I. Subject Matter of the Ḥadīth

Keenness for being concerned with that which benefits oneself.²⁴¹

II. References of the Ḥadīth

This Ḥadīth has been collected in the following collections of Ḥadīth:

Ṣaḥīḥ at-Tirmidhī (2317)

Ṣaḥīḥ Ibn Mājah (3226)

²⁴¹ *al-Afnān an-Nadiyyah bi-Sharḥ al-Arbaʿin an-Nawawīyyah*, p. 61.

III. Authenticity of the Ḥadīth

This *Ḥadīth* has been declared ‘authentic’ - *Ṣaḥīḥ* - by *Imām* al-Albānī (رحمه الله),²⁴² and likewise, *Imām* Abdur-Rahmān Ibn Rajab al-Ḥanbalī (رحمه الله) has observed that the scholars have noted other narrations of this *Ḥadīth* in which the narrators are all *thiqāt* or trustworthy,²⁴³ thus, making it an ‘authentic’ - *Ṣaḥīḥ* - *Ḥadīth*.²⁴⁴

IV. Status of the Ḥadīth

Imām Abdur-Rahmān Ibn Rajab al-Ḥanbalī (رحمه الله) (d. 1393AH), the illustrious scholar, has said, concerning the importance of this *Ḥadīth*, that:

“This *Ḥadīth* is a great fundamental from the fundamentals of of Manners.”²⁴⁵

V. Selected Vocabulary

Term		Meaning
Arabic	English	
مِنْ حُسْنِ إِسْلَامِ الْمَرْءِ	<i>From the Best of a Person's Islām</i>	From the signs of their excellence and righteousness. ²⁴⁶

²⁴² *Ṣaḥīḥ Sunan at-Tirmithī*, vol. 2, p. 530; Muhammad Nāṣir ad-Dīn al-Albānī, 1417/1997, *Ṣaḥīḥ Sunan al-Mājah*. Riyadh, Saudi Arabia: Maktab al-Ma'arif vol. 3, p. 302.

²⁴³ *Jāmi' 'Ulūm wa al-Ḥikam. fi Sharḥ Khamsīn Ḥadīthan min Jawāmi' al-Kalam*, p. 268.

²⁴⁴ *al-Afnān an-Nadiyyah bi-Sharḥ al-Arba'in an-Nawawiyah*, p. 60.

²⁴⁵ *Jāmi' 'Ulūm wa al-Ḥikam. fi Sharḥ Khamsīn Ḥadīthan min Jawāmi' al-Kalam*, p. 269.

²⁴⁶ *al-Afnān an-Nadiyyah bi-Sharḥ al-Arba'in an-Nawawiyah*, p. 61.

تَرْكُهُ مَا لَا يَغْنِيهِ	<i>They Leave that which Does Not Concern Them</i>	They leave that which: they do not understand; they are not in need of; has no bearing on something Islāmic or an Islāmically obligatory and not according to one's whims and desires. ²⁴⁷
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VI. The Narrator of the Ḥadīth

See Ḥadīth no. 9 for a biography of the noble narrator.

VII. General Commentary of the Ḥadīth

In this *Ḥadīth* we learn that from the exemplary manners of the Islam is to abandon that which does not concern oneself from statement and deed, and to focus one's intention and concern on that which concerns oneself, from statement and deed. This will fill the heart of the believer with both solace and tranquillity.²⁴⁸

VIII. Lessons and Benefits Derived from this Ḥadīth

Some of the lessons and benefits that may be derived from this *Ḥadīth* are:

1. The believer should abandon those things which do not concern them and preoccupy them from the affairs of their religion and daily lives.²⁴⁹

²⁴⁷ *al-Afnān an-Nadiyyah bi-Sharḥ al-Arba'in an-Nawawiyah*, p. 58

²⁴⁸ *al-Afnān an-Nadiyyah bi-Sharḥ al-Arba'in an-Nawawiyah*, p. 58

²⁴⁹ *Fath al-Qawwī al-Mubīn fi Sharḥ al-Arba'in wa Tatimmah al-Khamsīn*, p. 58.

2. The believer should preoccupy themselves with those things which concern them from the affairs of their religion and daily lives.²⁵⁰
3. Leaving that which does not concern oneself gives solace to the soul.²⁵¹
4. Leaving that which does not concern oneself saves one from wasting time.²⁵²
5. An encouragement to benefit from one's time with that gives benefit to the servant of Allāh.²⁵³
6. Entering into this which does not concern oneself may result in dissention between the people.²⁵⁴
7. Abandoning frivolity and nosiness are evidence of the excellence of a person's Islām.²⁵⁵
8. From the virtues of Islām is that it concern for what benefits the person's religion and everyday life.²⁵⁶
9. Guidance to abandon that which is harmful in the afterlife.²⁵⁷

²⁵⁰ *Fath al-Qarawī al-Mubīn fī Sharḥ al-Arbaʿin wa Tatimmah al-Khamsīn*, p. 58.

²⁵¹ *al-Afnān an-Nadiyyah bi-Sharḥ al-Arbaʿin an-Nawawīyyah*, p. 58

²⁵² *al-Afnān an-Nadiyyah bi-Sharḥ al-Arbaʿin an-Nawawīyyah*, p. 58; *Sharḥ ar-Raḍīyyah fī al-Arabʿin al-Nawawīyyah*, p. 80.

²⁵³ *Sharḥ ar-Raḍīyyah fī al-Arabʿin al-Nawawīyyah*, p. 80.

²⁵⁴ *Sharḥ ar-Raḍīyyah fī al-Arabʿin al-Nawawīyyah*, p. 80.

²⁵⁵ *Sharḥ ar-Raḍīyyah fī al-Arabʿin al-Nawawīyyah*, p. 80.

²⁵⁶ *al-Fawā'id al-Mustanbaṭah min al-Arabʿin al-Nawawīyyah*, p. 37.

²⁵⁷ *al-Fawā'id al-Mustanbaṭah min al-Arabʿin al-Nawawīyyah*, p. 39.

10. The best of a person's Islām is to leave off asking questions which there is no way of finding the answer, such as, the reality of the unseen.²⁵⁸



²⁵⁸ *al-Fawā'id al-Mustanbatāh min al-Arab'in al-Nawwaiyyah*, p. 39.

Ḥadīth Thirteen

On the authority of Abū Ḥamza Anas bin Mālīk (رضي الله عنه) the servant of the Messenger Allāh (ﷺ) narrates: ‘the Prophet (ﷺ) said:

لَا يُؤْمِنُ أَحَدُكُمْ حَتَّى يُحِبَّ لِأَخِيهِ مَا يُحِبُّ لِنَفْسِهِ.

“None of you truly believe until you love for your brother what you love for yourself.”

(Collected by Bukhārī and Muslim)

COMMENTARY ON THE ḤADĪTH

I. Subject Matter of the Ḥadīth

Loving for other what one loves for one self is from the highest levels of True Faith or *Imān*.²⁵⁹

II. References of the Ḥadīth

This Ḥadīth has been collected in the following collections of Ḥadīth:

Ṣaḥīḥ Bukhārī (13)

Ṣaḥīḥ Muslim (45)

²⁵⁹ *al-Afnān an-Nadiyyah bi-Sharḥ al-Arbaʿin an-Nawawīyyah*, p. 64.

III. Authenticity of the Ḥadīth

Ḥadīth has been collected by both Bukhārī and Muslim being from the elite classification of ‘authentic’ - *Ṣaḥīḥ* - *Ḥadīth* termed ‘agreed upon’ or *mutafiqun ‘alayhi*.

IV. Status of the Ḥadīth

The illustrious scholar of *Ḥadīth* Abū Dāwūd as-Sijistānī (d. 275 AH) (ﷺ) said, in relation to the importance and lofty status of this *Ḥadīth*:

“Indeed, it is from the *Ḥadīths* which Islām revolves around.”²⁶⁰

V. Selected Vocabulary

Term		Meaning
Arabic	English	
لَا يُؤْمِنُ	None of you truly believe	This refers to completeness of <i>Imān</i> not negating it totally. ²⁶¹
لِأَخِيهِ	for your brother	Meaning, their fellow Muslim, male or female. ²⁶²
يَمَا يُحِبُّ لِنَفْسِهِ	what you love for yourself	Wanting goodness in the affairs of this life and the afterlife. ²⁶³ Here, ‘goodness’ is a comprehensive term which incorporates religious acts of worship and

²⁶⁰ *Sharūḥ ar-Raḍiyyah fī al-Arab’īn al-Nawwāiyyah*, p. 82.

²⁶¹ *al-Afnān an-Nadiyyah bi-Sharḥ al-Arba’īn an-Nawwāiyyah*, p. 64; *at-Tuhfah ar-Rabāniyyah fī Sharḥ al-‘Arba’īn Ḥadīthan an-Nabawīyyah*, p. 38; *Sharḥ Arba’īn Ḥadīthan an-Nawwāiyyah* (Ibn Daqīq al-‘Īd), p. 41.

²⁶² *at-Tuhfah ar-Rabāniyyah fī Sharḥ al-‘Arba’īn Ḥadīthan an-Nabawīyyah*, p. 38; *al-Fawā'id al-Mustanbaṭah min al-Arab’īn al-Nawwāiyyah*, p. 41.

²⁶³ *at-Tuhfah ar-Rabāniyyah fī Sharḥ al-‘Arba’īn Ḥadīthan an-Nabawīyyah*, p. 38; *al-Afnān an-Nadiyyah bi-Sharḥ al-Arba’īn an-Nawwāiyyah*, p. 64.

		recommended deeds and affairs of a worldly-nature, it excludes those things that are prohibited. ²⁶⁴
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VI. The Narrator of the Ḥadīth

Anas bin Mālīk (رضي الله عنه) was an illustrious Companion of the Prophet (ﷺ), his servant and his valet for approximately ten years. The Prophet (ﷺ) made a personal supplication - to Allāh - for him to be prosperous, to have many children and to be from the people of paradise. He died in 92 or 93 AH at the tender age of over one hundred years of age.²⁶⁵

VII. General Commentary of the Ḥadīth

In this section a broad and brief discussion of the meanings and the implications of the Ḥadīth are given here. In this hadith the Prophet informs us that the believer will achieve completeness in Iman until they love for the believers that which they love for themselves from that which is good – from both religious and worldly affairs, and this is an obligation of brotherhood or sisterhood based upon faith.²⁶⁶

VIII. Lessons and Benefits Derived from this Ḥadīth

Some of the lessons and benefits that may be derived from this *Ḥadīth* are:

²⁶⁴ *at-Tuḥfah ar-Rabāniyyah fī Sharḥ al-'Arba'in Ḥadīthan an-Nabawiyyah*, p. 38.

²⁶⁵ *al-Mullakhiṣ fī Sharḥ Kitāb at-Tawḥīd*, p. 32.

²⁶⁶ *al-Afnān an-Nadiyyah bi-Sharḥ al-'Arba'in an-Nawawiyyah*, p. 64; *Jāmi' 'Ulūm wa al-Ḥikam fī Sharḥ Khamsīn Ḥadīthan min Jawāmi' al-Kalam*, p. 288; *at-Tuḥfah ar-Rabāniyyah fī Sharḥ al-'Arba'in Ḥadīthan an-Nabawiyyah*, p. 39; *Sharḥ ar-Raḍiyyah fī al-'Arab'in al-Nawawiyyah*, p. 83.

1. This *Ḥadīth* is an encouragement for loving good for the believers.²⁶⁷
2. From the special characteristics of *Imān* is that the believer loves for others that which they love for themselves – from that which is good.²⁶⁸
3. Equally, the true believer hates for others that which they hate for themselves, from those things that are bad or evil.²⁶⁹
4. The believers differ in their levels of *Imān*.²⁷⁰
5. Strengthen the bonds of (brotherhood and love) between the believers.²⁷¹
6. The obligation to sincerely advise the Muslims, as sincere advice is a form of loving good for the Muslim.²⁷²
7. Brotherhood and sisterhood based upon faith – *Imān* – is stronger than that based upon genealogy and lineage and its rights are more obligatory.
²⁷³
8. The rights of Islamic brotherhood and sisterhood are general and extend to all of the Muslims.²⁷⁴
9. The prohibition of all that which negates this love, whether in statement or action, such as cheating, back-biting.²⁷⁵

²⁶⁷ *Sharūḥ ar-Raḍiyyah fī al-Arab'īn al-Nawwāiyyah*, p. 83.

²⁶⁸ *at-Tuhfah ar-Rabāniyyah fī Sharḥ al-'Arba'in Ḥadīthan an-Nabawiyyah*, p. 39.

²⁶⁹ *at-Tuhfah ar-Rabāniyyah fī Sharḥ al-'Arba'in Ḥadīthan an-Nabawiyyah*, p. 39; *Jāmi' 'Ulūm wa al-Ḥikam fī Sharḥ Khamsīn Ḥadīthan min Jawāmi' al-Kalam*, p. 288.

²⁷⁰ *Fath al-Qawwī al-Mubīn fī Sharḥ al-'Arba'in wa Tatimmah al-Khamsīn*, p. 60.

²⁷¹ *Sharūḥ ar-Raḍiyyah fī al-Arab'īn al-Nawwāiyyah*, p. 83.

²⁷² *al-Fawā'id al-Mustanbaṭah min al-Arab'īn al-Nawwāiyyah*, p. 40.

²⁷³ *al-Fawā'id al-Mustanbaṭah min al-Arab'īn al-Nawwāiyyah*, p. 40.

²⁷⁴ *al-Fawā'id al-Mustanbaṭah min al-Arab'īn al-Nawwāiyyah*, p. 41.

²⁷⁵ *al-Fawā'id al-Mustanbaṭah min al-Arab'īn al-Nawwāiyyah*, p. 41.

10. Believers are of different levels in respect to *Imān*.²⁷⁶



²⁷⁶ *al-Fawā'id al-Mustanbatāh min al-Arab'īn al-Nawwā'iyyah*, p. 40; *al-Afnān an-Nadiyyah bi-Sharḥ al-Arba'īn an-Nawwā'iyyah*, p. 64.

Ḥadīth Fourteen

On the authority of Ibn Mas'ūd (رضي الله عنه) who said: the Messenger Allāh (ﷺ) said:

لَا يَحِلُّ دَمُ امْرِئٍ مُسْلِمٍ [يشهد أن لا إله إلا الله، وأني رسول الله] إِلَّا بِأَحَدٍ ثَلَاثٍ: الثَّيِّبُ الزَّانِي، وَالنَّفْسُ بِالنَّفْسِ، وَالتَّارِكُ لِدِينِهِ الْمُفَارِقُ لِلْجَمَاعَةِ.

“It is not permissible to spill the blood of a Muslim (who testifies that none has the right to be worshipped - in truth - but Allāh) except (for) three (instances): the adulterer; a life for a life; the apostate who separates from the community.”

(Collected by Bukhārī and Muslim)

COMMENTARY ON THE ḤADĪTH

I. Subject Matter of the Ḥadīth

The inviolability of the Muslim.

II. References of the Ḥadīth

This Ḥadīth has been collected in the following collections of Ḥadīth:

Ṣaḥīḥ al-Bukhārī (6878)

Ṣaḥīḥ Muslim (1676)

III. Authenticity of the Ḥadīth

This is an ‘authentic’ - *Ṣaḥīḥ* - *Ḥadīth* from those ‘agreed upon’ or *mutafiqun ‘alayhi* by *Imām* Bukhārī and *Imām* Muslim.

IV. Status of the Ḥadīth

Shaykh Abdur-Raḥmān bin Nāṣir al-Barrāk, Professor and leading Saudi scholar, said in respect to the status and importance of this *Ḥadīth* that it is :

“a foundation in establishing the sanctity of Muslim lives.” ²⁷⁷

V. Selected Vocabulary

<u>Term</u>		Meaning
Arabic	English	
التَّيْبُ الزَّانِي	<i>the Married Person who Commits Adultery</i>	The one who is married and commits adultery with another person. ²⁷⁸
النَّفْسُ بِالنَّفْسِ	<i>Retaliation for committing Murder</i>	Intentionally kills a person without legal justification nor right then retribution for the killing is legislated for the legal authority. ²⁷⁹
التَّارِكُ لِدِينِهِ الْمَفَارِقُ لِلْجَمَاعَةِ	<i>the Apostate who Separates from the Community</i>	The apostate: who separated and causes distention from the Muslim community by abandoning his religion. Some scholars say that this also applies to who

²⁷⁷ *al-Fawā'id al-Mustanbaṭah min al-Arab'in al-Nawwā'iyyah*, p. 42.

²⁷⁸ *Sharūḥ ar-Raḍiyyah fī al-Arab'in al-Nawwā'iyyah*, p. 86.

²⁷⁹ *Sharūḥ ar-Raḍiyyah fī al-Arab'in al-Nawwā'iyyah*, p. 86.

		cause dissention and leaves the Muslim community due to heresy or enmity and other like this. ²⁸⁰
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VI. The Narrator of the Ḥadīth

He is Abdullah bin Mas'ūd bin Ghāfil bin Ḥabīb al-Hudhalī (رضي الله عنه). One of the illustrious Companions of the Prophet (ﷺ) from those who first entered into Islam. He is considered to be from the senior scholars of the Companions of the Prophet (ﷺ). He dedicated his time accompanying the Prophet (ﷺ) in order to learn from him. He died in the year thirty-two AH.²⁸¹

VII. General Commentary of the Ḥadīth

The life of a Muslim upon a Muslim is inviolable. It is not permissible to shed the blood of a believer who testifies that there is no deity worthy of worship except for Allāh and that Muḥammad (ﷺ) is His Messenger (ﷺ) except in the three cases mentioned in this Ḥadīth. In each of these cases it is the right of the Muslim ruler and government to enact this and any punishment and not for the laity of the Muslims nor organisations established in non-Muslim lands.²⁸²

²⁸⁰ *Sharūḥ ar-Raḍiyyah fī al-Arab'īn al Naṣṣaiyyah*, p. 86; *al-Afnān an-Nadiyyah bi-Sharḥ al-Arba'īn an-Naṣṣaiyyah*, p. 67; ; *Jāmi' 'Ulūm wa al-Ḥikam fī Sharḥ Khamsīn Ḥadīthan min Jawāmi' al-Kalam*, p. 298 - 310.

²⁸¹ Ṣāliḥ Fawzān al-Fawzān, 1422/2001, *al-Mullakbiṣ fī Sharḥ Kitāb at-Tawḥīd*, p. 19.

²⁸² *Sharūḥ ar-Raḍiyyah fī al-Arab'īn al Naṣṣaiyyah*, pp. 86 - 87; *al-Afnān an-Nadiyyah bi-Sharḥ al-Arba'īn an-Naṣṣaiyyah*, p. 68; *Jāmi' 'Ulūm wa al-Ḥikam fī Sharḥ Khamsīn Ḥadīthan min Jawāmi' al-Kalam*, p. 298 - 310. *at-Tuhfah ar-Rabāniyyah fī Sharḥ al-'Arba'īn Ḥadīthan an-Nabawiyyah*, pp. 40 - 41.

VIII. Lessons and Benefits Derived from this Ḥadīth

Some of the lessons and benefits that may be derived from this *Ḥadīth* are:

1. The sanctity of Muslim life except if one of the three cases mentioned in this *Ḥadīth*.²⁸³
2. The obligation of mutual respect between Muslims.²⁸⁴
3. An encouragement to adhere to the main body of the Muslims and not to separate from them.²⁸⁵
4. Allāh has legislated penal punishments as a means of deterring perpetrators of crime and to protect the society from criminality.²⁸⁶
5. A warning to not kill a soul which Allāh has prohibited from being killed.²⁸⁷
6. This *Ḥadīth* is from the mighty foundations of Islāmic legislation which is related to the protection of the religion, honour, lineage and life.²⁸⁸
7. The prohibition of pointing a weapon at a Muslim.²⁸⁹
8. The Prohibition harming the Muslim by hitting then or wounding them.²⁹⁰

²⁸³ *Fath al-Qawwī al-Mubīn fī Sharḥ al-Arbaʿin wa Tatimmah al-Khamsīn*, p. 61.

²⁸⁴ *Sharūḥ ar-Raḍiyyah fī al-Arabʿin al-Nawwaiyyah*, p. 88.

²⁸⁵ *Sharūḥ ar-Raḍiyyah fī al-Arabʿin al-Nawwaiyyah*, p. 88.

²⁸⁶ *Sharūḥ ar-Raḍiyyah fī al-Arabʿin al-Nawwaiyyah*, p. 88.

²⁸⁷ *Sharūḥ ar-Raḍiyyah fī al-Arabʿin al-Nawwaiyyah*, p. 88.

²⁸⁸ *Sharūḥ ar-Raḍiyyah fī al-Arabʿin al-Nawwaiyyah*, p. 88.

²⁸⁹ *al-Fawā'id al-Mustanbaṭah min al-Arabʿin al-Nawwaiyyah*, p. 42.

²⁹⁰ *al-Fawā'id al-Mustanbaṭah min al-Arabʿin al-Nawwaiyyah*, p. 42.

9. The prohibition of murder or slaughtering.²⁹¹
10. The general affirmation of capital punishment for the one who intentionally kills with malice once its conditions are met.²⁹²



²⁹¹ *al-Fawā'id al-Mustanbaṭah min al-Arab'in al-Nawwaiyyah*, p. 42.

²⁹² *al-Fawā'id al-Mustanbaṭah min al-Arab'in al-Nawwaiyyah*, p. 42.

Ḥadīth Fifteen

On the authority of Abū Hurayrah (رضي الله عنه) who said: the Prophet (ﷺ) said:

مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيَقُلْ خَيْرًا أَوْ لِيَصْمُتْ، وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيُكْرِمْ جَارَهُ، وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيُكْرِمْ ضَيْفَهُ.

“Whoever believes in Allāh, and the Last Day then let him say good or remain silent; whoever believes in Allāh, and the Last Day then let him honour his neighbours; whoever believes in Allāh and the Last Day then let him honour his guests.”

(Collected by Bukhārī and Muslim)

COMMENTARY ON THE ḤADĪTH

I. Subject Matter of the Ḥadīth

Clarification of some Islāmic manners which are from the special characteristics of *Imān*.²⁹³

II. References of the Ḥadīth

This Ḥadīth has been collected in the following collections of Ḥadīth:

Ṣaḥīḥ al-Bukhārī (6018) (6136)

Ṣaḥīḥ Muslim (47)

²⁹³ *al-Afnān an-Nadiyyah bi-Sharḥ al-Arbaʿin an-Nawawīyyah*, p. 74.

III. Authenticity of the Ḥadīth

This Ḥadīth is one which is *mutafiqun ‘alayhi* or ‘agreed upon’ or which is one of the highest level of *Ṣaḥīḥ* or ‘authentic’ Ḥadīth.

IV. Status of the Ḥadīth

Concerning the importance and high regard the scholars hold for this Ḥadīth, Shaykh Abdur-Raḥmān bin Nāṣir al-Barrāk has said:

“It is a foundation in guarding the tongue striving and exerting oneself to do good.”²⁹⁴

V. Selected Vocabulary

<u>Term</u>		<u>Meaning</u>
Arabic	English	
يُؤْمِنُ	<i>Believe</i>	Complete <i>Imān</i> that saves one from the punishment of Allāh and leads to His pleasure. ²⁹⁵
بِاللَّهِ	<i>In Allāh</i>	As He is the One who created you. ²⁹⁶
وَالْيَوْمَ الْآخِرِ	<i>The Last Day</i>	That is, the Day of Judgement as the person will be recompensed for their deeds on that day. ²⁹⁷
خَيْرًا	<i>Good</i>	Such as: proclaiming and reporting what Allāh and His Messenger (ﷺ) have said; teaching goodness; enjoining the good with knowledge and kindness;

²⁹⁴ *al-Fawā'id al-Mustanbaṭah min al-Arab'īn al-Nawwā'iyyah*, p. 44.

²⁹⁵ *at-Tuhfah ar-Rabāniyyah fī Sharḥ al-'Arba'in Ḥadīthan an-Nabawiyyah*, p. 42.

²⁹⁶ *at-Tuhfah ar-Rabāniyyah fī Sharḥ al-'Arba'in Ḥadīthan an-Nabawiyyah*, p. 42.

²⁹⁷ *at-Tuhfah ar-Rabāniyyah fī Sharḥ al-'Arba'in Ḥadīthan an-Nabawiyyah*, p. 42.

		forbidding evil with knowledge and gentleness; bringing peace between the people and pleasant speaking pleasantly to them; and speaking the truth to the one who you fear and hoping good from them, in firmness and sincere intention. ²⁹⁸
فَلْيُكْرِمْ جَارَهُ	<i>Let him Honour his Neighbours</i>	By being good to them; desisting from harming them; being patient with harm from them; being pleasant to them, and other than that from honouring the neighbour. ²⁹⁹
فَلْيُكْرِمْ صَيفَهُ	<i>Let him Honour his Guests</i>	By being pleasant to them; pleasant speech with them, and other than that from honouring the guest ³⁰⁰

VI. The Narrator of the Ḥadīth

See Ḥadīth no. 9 for a biography of the noble narrator.

VII. General Commentary of the Ḥadīth

In this Ḥadīth the Prophet (ﷺ) mentioned three special characteristics from Iman, lofty manners, and etiquettes, that the one who believes in Allāh, and the Last Day should implement: speaking good or to remain silent; honouring one's neighbour, and to honour one's guests. In striving hard to attain completeness of *Imān*, the believer strives hard to ensure that they pay great attention to these characteristics and to earnestly fulfil them.³⁰¹

²⁹⁸ *at-Tuhfah ar-Rabāniyyah fī Sharḥ al-'Arba'in Ḥadīthan an-Nabawiyyah*, p. 42 - 43.

²⁹⁹ *at-Tuhfah ar-Rabāniyyah fī Sharḥ al-'Arba'in Ḥadīthan an-Nabawiyyah*, p. 43.

³⁰⁰ *at-Tuhfah ar-Rabāniyyah fī Sharḥ al-'Arba'in Ḥadīthan an-Nabawiyyah*, p. 43.

³⁰¹ *al-Afnān an-Nadiyyah bi-Sharḥ al-'Arba'in an-Nawawiyyah*, p. 74; *Fath al-Qawwī al-Mubīn fī Sharḥ al-'Arba'in wa Tatimmah al-Khamsīn*, p. 61 - 63; *Maḥāsīn ad-Dīn 'alā Matan al-Arab'in*. Pp. 46- 47; *at-Tuhfah ar-*

VIII. Lessons and Benefits Derived from this Ḥadīth

Some of the lessons and benefits that may be derived from this *Ḥadīth* are:

1. The order to honour one's guests and this is from the manners and etiquettes of the religion.³⁰²
2. The guest has unalienable rights that should be maintained, from among them is the obligation for them be looked after for a day and a night, at one's residence, and after that is supererogatory.³⁰³
3. An encouragement to honour one's neighbours and a warning from harming them.³⁰⁴
4. Harming one's neighbour, by statement or speech, negates completeness of *Imān* and contradicts the characteristics of the Servants of The Most Merciful.³⁰⁵
5. Speech is either good or bad so, the one who knows what is good then they should speak after thinking about what they will say.³⁰⁶
6. Silence is better than saying something of no benefit.³⁰⁷
7. Exhortation to remain silent if one does not have something good to say.³⁰⁸

Rabāniyyah fī Sharḥ al-'Arba'in Ḥadīthan an-Nabawiyyah, p. 43 – 44; *Sharḥ ar-Raḍiyyah fī al-'Arab'in al-Nawwaiyyah*, p. 90 – 94.

³⁰² *at-Tuhfah ar-Rabāniyyah fī Sharḥ al-'Arba'in Ḥadīthan an-Nabawiyyah*, p. 44.

³⁰³ *al-Afnān an-Nadiyyah bi-Sharḥ al-'Arba'in an-Nawawiyyah*, p. 74.

³⁰⁴ *Faṭḥ al-Qaṣwī al-Mubīn fī Sharḥ al-'Arba'in wa Tatimmah al-Khamsīn*, p. 74.

³⁰⁵ *Faṭḥ al-Qaṣwī al-Mubīn fī Sharḥ al-'Arba'in wa Tatimmah al-Khamsīn*, p. 74.

³⁰⁶ *al-Afnān an-Nadiyyah bi-Sharḥ al-'Arba'in an-Nawawiyyah*, p. 74.

³⁰⁷ *al-Afnān an-Nadiyyah bi-Sharḥ al-'Arba'in an-Nawawiyyah*, p. 74.

³⁰⁸ *Faṭḥ al-Qaṣwī al-Mubīn fī Sharḥ al-'Arba'in wa Tatimmah al-Khamsīn*, p. 74.

8. The obligation of the believer to watch and oversee what they say as the harvest of the tongues is from the reasons why people are thrown into the hellfire on their faces.³⁰⁹
9. Islām's care and concern for the rights of the neighbour and the right of the guest is further evidence of its completeness
10. A reminder of the Day of Judgement, as it will be a day for accounting for one's deeds.³¹⁰



³⁰⁹ *al-Afnān an-Nadiyyah bi-Sharḥ al-Arba'in an-Nawawīyyah*, p. 74.

³¹⁰ *Fath al-Qawwī al-Mubīn fi Sharḥ al-Arba'in wa Tatimmah al-Khamsīn*, p. 74.

Ḥadīth Sixteen

On the authority of Abū Hurayrah (رضي الله عنه) who said: the Prophet (ﷺ) said: that a man said to the Prophet (ﷺ):

أَوْصِنِي

‘Advise me.’ The Prophet (ﷺ) said:

لَا تَغْضَبْ

“Do not become angry.”

The man repeated this several times, and he (رضي الله عنه) said:

لَا تَغْضَبْ.

“Do not become angry.”

(Collected by Bukhārī)

COMMENTARY ON THE ḤADĪTH

I. Subject Matter of the Ḥadīth

A warning and the prohibition of becoming angry.³¹¹

II. References of the Ḥadīth

³¹¹ *al-Afnān an-Nadiyyah bi-Sharḥ al-Arbaʿin an-Nawawīyyah*, p. 76.

This Ḥadīth has been collected in the following collections of *Ḥadīth*:

Ṣaḥīḥ Bukhārī (6116)

III. Authenticity of the Ḥadīth

This *Ḥadīth* has been collected by Bukhārī (رحمه الله) and is considered, by the scholars, to be authentic or *Ṣaḥīḥ*.³¹²

IV. Status of the Ḥadīth

Shaykh Abdur-Raḥmān bin Nāṣir al-Barrāk said, in respect the importance of this *Ḥadīth*:

“It is a foundation in resisting against anger and staying away from its reasons.”³¹³

V. Selected Vocabulary

Term		Meaning
Arabic	English	
رَجُلٌ	A Man	As for the ‘man’ mentioned in this <i>Ḥadīth</i> then the scholars have two essential opinions as to who he is: firstly, some scholars say that he is the illustrious Companion Abū Dardā’ (رحمه الله) due to the <i>Ḥadīth</i> collected by at-Tabarānī ³¹⁴ in which he, Abū Dardā’

³¹² *Jāmi’ ‘Ulūm wa al-Ḥikam. fī Sharḥ Khamsīn Ḥadīthan min Jawāmi’ al-Kalam*, p. 343.

³¹³ *al-Fawā’id al-Mustanbaṭah min al-Arab’ in al-Nawwaiyyah*, p. 47.

³¹⁴ Sulaymān bin Aḥmad at-Ṭabarānī, 1415/1995, *al-Mu’jam al-Awsaṭ*. Cairo, Egypt: Dār Ḥaramayn, vol. 3, p. 25, no. 2354.

		(ﷺ), said: ‘O Messenger of Allāh (ﷺ) show me a deed which will enter me into paradise.’ So, he (ﷺ) said: “Do not become angry and Paradise is for you.” ³¹⁵ Secondly, some scholars ³¹⁶ hold that he is the illustrious Companion Jāriyah bin Qudāmah (رضي الله عنه) based upon a <i>Hādīth</i> collected by Aḥmad. ³¹⁷ In which a man said to – the Messenger of Allāh (ﷺ) – ‘O Messenger of Allāh (ﷺ), tell me a statement, and make it short, perhaps I will be able to understand it. He (ﷺ) said: “Do not become angry.” So, he repeated it to him many times, and each time he (ﷺ) would say: “Do not become angry.” This <i>Hādīth</i> gives the impression that the one who questioned the Prophet (ﷺ) was Jāriyah bin Qudāmah (رضي الله عنه). ³¹⁸
أَوْصِنِي	<i>Advise Me</i>	Comprehensive and concise advice containing all elements of goodness for this life and the afterlife. ³¹⁹
لَا تَغْضَبْ	<i>Do not Become Angry</i>	Stay away from those things that cause you to become angry. ³²⁰
لَا تَغْضَبْ	<i>Do not Become Angry</i>	That is, the Day of By mentioning this multiple times the Prophet (ﷺ) brings to attention its great benefit and generality. ³²¹

³¹⁵ This *Hādīth* has been declared *Ṣaḥīḥ* or authentic by *Imām* al-Albānī in: Muhammad Nāṣir ad-Dīn al-Albānī, 1421/2000, *Ṣaḥīḥ at-Targhib wa Tarhib*. Riyadh, Saudi Arabia: Maktab al-Ma’ārif. Vol. 3, p. 46, no. 2748; Muhammad Nāṣir ad-Dīn al-Albānī, 1408/1988, *Ṣaḥīḥ al-Jāmi’i aṣ-Ṣaḡīr wa Ziyādatuhu*. Beirut, Lebanon: al-Maktab al-Islāmī, p. 1230, no. 7374.

³¹⁶ *Jāmi’ ‘Ulūm wa al-Ḥikam. fī Sharḥ Khamsīn Ḥadīthan min Jawāmi’ al-Kalam*, p. 344.

³¹⁷ Aḥmad bin Ḥanbal, 1419/1998, *Musnad al-Imām Aḥmad bin Ḥanbal*. Beirut, Lebanon: Muassassah ar-Risālah, vol. 25, p. 330, no. 15964, declared *Ṣaḥīḥ* by the editor – *shaykh* Shu’ab al-Arna’ūṭ – with its narrators considered to be *thiqāt*.

³¹⁸ *Jāmi’ ‘Ulūm wa al-Ḥikam. fī Sharḥ Khamsīn Ḥadīthan min Jawāmi’ al-Kalam*, p. 344.

³¹⁹ *at-Tuhfah ar-Rabāniyyah fī Sharḥ al-‘Arba’in Ḥadīthan an-Nabawiyyah*, p. 45; *Sharūḥ ar-Raḍiyyah fī al-Arab’in al Nawwaiyyah*, p. 99.

³²⁰ *Sharūḥ ar-Raḍiyyah fī al-Arab’in al Nawwaiyyah*, p. 99.

³²¹ *at-Tuhfah ar-Rabāniyyah fī Sharḥ al-‘Arba’in Ḥadīthan an-Nabawiyyah*, p. 45.

VI. The Narrator of the Ḥadīth

See Ḥadīth no. 9 for a biography of the noble narrator.

VII. General Commentary of the Ḥadīth

A man requested from the Prophet (ﷺ) comprehensive advice as to what is good and upright and concise so that he would be able to memorise. So, the Prophet (ﷺ) advised him not to become angry, illustrating that in anger is comprehensive in its evil as in its opposite is comprehensive good.³²²

VIII. Lessons and Benefits Derived from this Ḥadīth

Some of the lessons and benefits that may be derived from this *Ḥadīth* are:

1. A warning from becoming angry as it is comprehensive in its evil while its opposite is comprehensive in its goodness.³²³
2. A warning from the ways one may become angry and the possible impact this may have.³²⁴
3. Repetition of the sincere advice of not to become angry illustrates the importance of this sincere advice.³²⁵

³²² *Jāmi' 'Ulūm wa al-Hikam fi Sharḥ Khamsīn Ḥadīthan min Jawāmi' al-Kalam*, p. 344.

³²³ *at-Tuhfah ar-Rabāniyyah fi Sharḥ al-'Arba'in Ḥadīthan an-Nabawiyyah*, p. 46.

³²⁴ *Faḥ al-Qawwī al-Mubīn fi Sharḥ al-'Arba'in wa Tatimmah al-Khamsīn*, p. 65.

³²⁵ *Faḥ al-Qawwī al-Mubīn fi Sharḥ al-'Arba'in wa Tatimmah al-Khamsīn*, p. 65.

4. This hadith points to the dangers of the tongue.³²⁶
5. The order to have manners which makes one resilient from becoming angry.³²⁷
6. The order to extinguish anger, such as: seeking refuge in Allāh from Satan; performing Wudū' or Minor Ablution; or sitting down if one is standing.³²⁸
7. The obligation of the Muslim to exhibit good manners.³²⁹
8. The keenness of the Companions for attaining good: the Companion asking the Prophet (ﷺ) for comprehensive advice.³³⁰
9. The prohibition of a thing indicates the negation of reasons or means leading to it, and the order of what enables one to abandon it.³³¹
10. From the best and most virtuous of the people is the one who is slow in becoming angry and quick in being pleasant.³³²



³²⁶ *Sharūḥ ar-Raḍiyyah fī al-Arab'īn al-Nawwaiyyah*, p. 100.

³²⁷ *at-Tuhfah ar-Rabāniyyah fī Sharḥ al-'Arba'īn Ḥadīthan an-Nabawiyyah*, p. 46.

³²⁸ *al-Fawā'id al-Mustanbaṭah min al-Arab'īn al-Nawwaiyyah*, p. 47.

³²⁹ *Sharūḥ ar-Raḍiyyah fī al-Arab'īn al-Nawwaiyyah*, p. 100.

³³⁰ *Fath al-Qawwī al-Mubīn fī Sharḥ al-'Arba'īn wa Tatimmah al-Khamsīn*, p. 65.

³³¹ *al-Fawā'id al-Mustanbaṭah min al-Arab'īn al-Nawwaiyyah*, p. 48.

³³² *al-Fawā'id al-Mustanbaṭah min al-Arab'īn al-Nawwaiyyah*, p. 48.

Ḥadīth Seventeen

On the authority of Abū Ya'lā Shiddād bin Aws (رضي الله عنه) who said: there are two things which I have memorised from the Messenger of Allāh (ﷺ), he (رضي الله عنه) said:

إِنَّ اللَّهَ كَتَبَ الْإِحْسَانَ عَلَى كُلِّ شَيْءٍ، فَإِذَا قَتَلْتُمْ فَأَحْسِنُوا الْقِتْلَةَ، وَإِذَا ذَبَحْتُمْ فَأَحْسِنُوا الذَّبْحَةَ، وَلْيُجِدْ أَحَدُكُمْ شَفْرَتَهُ، وَلْيُرِخْ ذَبِيحَتَهُ.

“Indeed, Allāh has prescribed excellence upon everything so, if you are about to kill then kill with excellence and if you are about to slaughter then slaughter with excellence. So, let one of you sharpen his blade and spare the sacrificial animal from suffering.”

(Collected by Muslim)

COMMENTARY ON THE ḤADĪTH

I. Subject Matter of the Ḥadīth

Excellence is general to everything and encompasses all that is alive.³³³

II. References of the Ḥadīth

This Ḥadīth has been collected in the following collections of *Ḥadīth*:

Ṣaḥīḥ Muslim (1955)

³³³ *al-Afnān an-Nadiyyah bi-Sharḥ al-Arbaʿin an-Nawawiyyah*, p. 81.

III. Authenticity of the Ḥādīth

This Ḥādīth is from the Ṣaḥīḥ Ḥādīths collected by Muslim and so, the scholars have declared it to be authentic.

IV. Status of the Ḥādīth

Shaykh Abdur-Raḥmān bin Nāṣir al-Barrāk (رحمته الله) said, regarding the lofty status of this Ḥādīth:

“It is a foundation in the recommendation of excellence in everything, to everything.”³³⁴

V. Selected Vocabulary

Term		Meaning
Arabic	English	
كُتِبَ	<i>Prescribed</i>	That is, made obligatory and legislated. ³³⁵
الإِحْسَانُ	<i>Excellence</i>	It is what Islāmic legislation has deemed excellent and perfect and what is perfect through one's action. ³³⁶
عَلَى كُلِّ شَيْءٍ	<i>Upon Everything</i>	Meaning, in everything. ³³⁷
فَإِذَا قُتِلْتُمْ	<i>So, if you Are about to Kill</i>	That is, in respect to capital punishment or Islāmic penal punishments. ³³⁸

³³⁴ *al-Fawā'id al-Mustanbaṭah min al-Arab'in al-Nawwaiyyah*, p. 49.

³³⁵ *at-Tuhfah ar-Rabāniyyah fī Sharḥ al-'Arba'in Ḥadīthan an-Nabawiyyah*, p. 47; *al-Afnān an-Nadiyyah bi-Sharḥ al-'Arba'in an-Nawawiyyah*, p. 80.

³³⁶ *Sharūḥ ar-Raḍiyyah fī al-Arab'in al-Nawwaiyyah*, p. 102.

³³⁷ *al-Afnān an-Nadiyyah bi-Sharḥ al-'Arba'in an-Nawawiyyah*, p. 80.

³³⁸ *at-Tuhfah ar-Rabāniyyah fī Sharḥ al-'Arba'in Ḥadīthan an-Nabawiyyah*, p. 47; *al-Afnān an-Nadiyyah bi-Sharḥ al-'Arba'in an-Nawawiyyah*, p. 47

وَإِذَا ذُبَحْتُمْ	<i>And if you Slaughter</i>	That is, what it is permissible to kill from animals. ³³⁹
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VI. The Narrator of the Ḥadīth

He is Shiddād bin Aws bin Thābit bin al-Munthir bin Ḥarām al-Anṣārī al-Khajrajī (رضي الله عنه) and he was the nephew of Ḥassān ibn Thābit (رضي الله عنه) poet of the Messenger of Allāh (ﷺ). He was a worship from those Allāh had bestowed upon them knowledge and gentleness, he passed away in the year 57 AH, may Allāh be pleased with him.³⁴⁰

VII. General Commentary of the Ḥadīth

In this Ḥadīth the Prophet (ﷺ) clarified the lofty status of excellence and its magnanimity and it not being specific when dealing with humans but rather in everything: being extended to every living thing. This Ḥadīth illustrates the obligation of excellence in every action, according to capability. Sometimes excellence is obligatory, such as, obedience to one's parents, and at times recommended as in giving supererogatory charity. Excellence is also commanded when killing and slaughtering and it is to be done with speed and precision.³⁴¹

VIII. Lessons and Benefits Derived from this Ḥadīth

³³⁹ *at-Tuhfah ar-Rabāniyyah fī Sharḥ al-'Arba'in Ḥadīthan an-Nabawiyyah*, p. 47.

³⁴⁰ *al-Afnān an-Nadiyyah bi-Sharḥ al-'Arba'in an-Nawawiyyah*, p. 80.

³⁴¹ *al-Afnān an-Nadiyyah bi-Sharḥ al-'Arba'in an-Nawawiyyah*, p. 81 – 83.

Some of the lessons and benefits that may be derived from this *Ḥadīth* are:

1. Obligation of excellence in all affairs.³⁴²
2. Obligation of excellence when killing or slaughter, using speed and precision.³⁴³
3. The obligation of showing mercy and clemency to the creation.³⁴⁴
4. The eminence of the Islamic legal system and its
5. Prohibition of the torture of animals.³⁴⁵
6. An encouragement to show mercy and clemency to animals.³⁴⁶
7. The Prophet mentions a legal principle then gives examples to clarify it. The principle is: 'Allāh has prescribed excellence upon everything' and then the two examples are: 'if you are about to kill then kill with excellence' and 'if you are about to slaughter then slaughter with excellence.'³⁴⁷
8. The Mercy and Clemency of Islām.³⁴⁸
9. Allāh possesses the command and the judgement.³⁴⁹
10. Excellent teaching pedagogy of the Prophet as he clarifies a comprehensive legal principle by mentioning some of its subsidiary branches.³⁵⁰

³⁴² *Faṭḥ al-Qaḥwī al-Mubīn fī Sharḥ al-Arbaʿīn wa Tatimmah al-Khamsīn*, p. 65.

³⁴³ *Faṭḥ al-Qaḥwī al-Mubīn fī Sharḥ al-Arbaʿīn wa Tatimmah al-Khamsīn*, p. 65.

³⁴⁴ *al-Afnān an-Nadiyyah bi-Sharḥ al-Arbaʿīn an-Nawawaiyyah*, p. 83.

³⁴⁵ *Sharūḥ ar-Raḍiyyah fī al-Arabʿīn al-Nawawaiyyah*, p. 105.

³⁴⁶ *Sharūḥ ar-Raḍiyyah fī al-Arabʿīn al-Nawawaiyyah*, p. 105.

³⁴⁷ *Sharūḥ ar-Raḍiyyah fī al-Arabʿīn al-Nawawaiyyah*, p. 105.

³⁴⁸ *al-Fawā'id al-Mustanbaṭah min al-Arabʿīn al-Nawawaiyyah*, p. 50.

³⁴⁹ *al-Fawā'id al-Mustanbaṭah min al-Arabʿīn al-Nawawaiyyah*, p. 50.

³⁵⁰ *al-Fawā'id al-Mustanbaṭah min al-Arabʿīn al-Nawawaiyyah*, p. 50.



Ḥadīth Eighteen

On the authority of Abū Dharr Jundub bin Junādah (رضي الله عنه) and Abū Abdur-Raḥmān Mu'ādh bin Jabal (رضي الله عنه) from the Messenger of Allāh (ﷺ) who said:

اتَّقِ اللَّهَ حَيْثُمَا كُنْتَ، وَأَتَّبِعِ السَّيِّئَةَ الْحَسَنَةَ تَمْحُهَا، وَخَالِقِ النَّاسَ بِخُلُقٍ حَسَنٍ.

“Fear Allāh wherever you are and follow a bad deed with a good deed which will erase it and show good manners to the people.”

(Collected by at-Tirmithi)

COMMENTARY ON THE ḤADĪTH

I. Subject Matter of the Ḥadīth

An Encouragement for the development of the fear of Allāh – piety – and lofty manners.³⁵¹

II. References of the Ḥadīth

This Ḥadīth has been collected in the following collection of *Ḥadīth*:

Ṣaḥīḥ at-Tirmithī (1987)

III. Authenticity of the Ḥadīth

³⁵¹ *al-Afnān an-Nadiyyah bi-Sharḥ al-Arbaʿin an-Nawawīyyah*, p. 88.

According to *Imām at-Tirmithī* (رحمہ اللہ) ³⁵² this *Hādīth* is *Hassan Ṣaḥīḥ* or ‘Good’ ‘Authentic’, that is, it reaches the level of being both *Hassan* or ‘Good’ and *Ṣaḥīḥ* or ‘Authentic’ either due to the narrators of the *Hādīth* being drawn from each category or narrations of the *Hādīth* being drawn from each category. ³⁵³ According to *Imām al-Albānī* (رحمہ اللہ) *the Hādīth is Ṣaḥīḥ* or ‘Authentic’. ³⁵⁴

IV. Status of the Hādīth

As to the significance of this *Hādīth shaykh* Fayṣal bin ‘Abdul-‘Azīz Mubārak (رحمہ اللہ) said:

“This is a magnificent comprehensive testament of the rights of Allāh and the rights of the servants.” ³⁵⁵

V. Selected Vocabulary

<u>Term</u>		<u>Meaning</u>
<u>Arabic</u>	<u>English</u>	
اتَّقِ اللَّهَ	<i>Fear Allāh</i>	By obeying Him in what He has commanded and staying away from what He has prohibited and stopping according to His boundaries. ³⁵⁶

³⁵² Muḥammad ibn ‘Īsā at-Tirmidhī, 1996, *al-Jāmi‘i al-Kabīr*. Beirut, Lebanon: Dār Gharb al-Islāmī, Vol. 3, pp. 526 - 527, no. 1987.

³⁵³ Ḥassan ‘Ismā‘īl al-Jamal and Sulaymān Muslim al-Ḥirsh, 1421, *Muḥjam al-Muṣṭalahāt al- Hādīth*, Riyadh, Saudi Arabia: Maktabah al-Ubaykān, p. 59.

³⁵⁴ *Ṣaḥīḥ Sunan at-Tirmidhī*, no. 1987 and p. 1409, no. 5083.

³⁵⁵ *Maḥāsīn ad-Dīn ‘alā Matan al-Arabīn*, p. 51.

³⁵⁶ *at-Tuhfah ar-Rabāniyyah fī Sharḥ al-‘Arba‘īn Hādīthan an-Nabawiyyah*, p. 47; *al-Afnān an-Nadiyyah bi-Sharḥ al-Arba‘īn an-Nawawiyyah*, p. 49.

حَيْثُمَا كُنْتَ	<i>Wherever You Are</i>	In any place you may be: where the people see you or where the people do not see you for indeed, He sees you. ³⁵⁷
السَّيِّئَةُ	<i>Bad Deeds</i>	This is, to leave some obligated matters or to fall into prohibited matters. ³⁵⁸
الْحَسَنَةُ	<i>Good Deed</i>	That is, what it is By repentance from committing the bad deed or by doing a good deed after committing a bad deed. ³⁵⁹
تَمْحُهَا	<i>Erase it</i>	The erasure of its punishment being written down by the angels or being punished or its evil effects upon the heart. ³⁶⁰
تَخَالِقُ النَّاسَ	<i>Show Manners to the People</i>	Have good manners and expend your energy in having good manners in your dealing with the people. ³⁶¹

VI. The Narrators of the Ḥadīth

He is Abū Dharr Jundub bin Junādah al-Ghifārī (رضي الله عنه) was an illustrious Companion of the Prophet (ﷺ). He was considered one of the senior Companions and from among the most virtuous of them. He accepted Islām after four - being the fifth - then he returned to his country and resided with his people until the Prophet (ﷺ) migrated to Madinah. During the caliphate of ‘Uthmān he retired to ar-Rabathah, a small village

³⁵⁷ *at-Tuhfah ar-Rabāniyyah fī Sharḥ al-‘Arba’in Ḥadīthan an-Nabawiyyah*, p. 47; *al-Afnān an-Nadiyyah bi-Sharḥ al-Arba’in an-Nawawiyyah*, p. 49.

³⁵⁸ *at-Tuhfah ar-Rabāniyyah fī Sharḥ al-‘Arba’in Ḥadīthan an-Nabawiyyah*, p. 47; *al-Afnān an-Nadiyyah bi-Sharḥ al-Arba’in an-Nawawiyyah*, p. 49.

³⁵⁹ *at-Tuhfah ar-Rabāniyyah fī Sharḥ al-‘Arba’in Ḥadīthan an-Nabawiyyah*, p. 47; *al-Afnān an-Nadiyyah bi-Sharḥ al-Arba’in an-Nawawiyyah*, p. 49.

³⁶⁰ *at-Tuhfah ar-Rabāniyyah fī Sharḥ al-‘Arba’in Ḥadīthan an-Nabawiyyah*, p. 47; *al-Afnān an-Nadiyyah bi-Sharḥ al-Arba’in an-Nawawiyyah*, p. 49.

³⁶¹ *Sharūḥ ar-Raḍiyyah fī al-Arab’in al-Nawawiyyah*, p. 109.

in the east of Madinah, where he passed away in the year 31AH or 32 AH.³⁶²

Mu'adh Ibn Jabal (رضي الله عنه) was one of the illustrious and renowned Companions of the Prophet (ﷺ). He was an erudite scholar of the noble Qur'ān and its exegesis, Islamic law, and jurisprudence and many of the other Islamic sciences. He was present at the battle of Badr and the subsequent battles. He was appointed viceroy by the Prophet on the day of the Conquest of Makkah to teach the people the fundamentals of the religion and its rulings. Later, he was sent to Yemen to be a judge and teacher. He died in the Levant in 18 AH at the age of thirty-eight.³⁶³

VII. General Commentary of the Ḥadīth

In this *Ḥadīth* is a comprehensive magnificent testament for all the rights obligatory upon the Muslim: the right of Allāh upon His servants: that they fear Him the way He should be feared: the rights of the servants of Allāh: that they deal – with each other – with lofty manners and virtuous behaviour; and the right of the soul upon its owner: through rectification and purification by performing good deeds and obedience to Allāh.³⁶⁴

VIII. Lessons and Benefits Derived from this Ḥadīth

³⁶² *Asad al-Ghābah fī Ma'rifah aṣ-Ṣaḥābah*, pp. 1316 – 1317.

³⁶³ *al-Mullakhiṣ fī Sharḥ Kitāb at-Tawḥīd*, p. 31.

³⁶⁴ *al-Afnān an-Nadiyyah bi-Sharḥ al-Arba'in an-Nawawiyyah*, p. 88.

Some of the lessons and benefits that may be derived from this *Ḥadīth* are:

1. The command to fear Allāh.³⁶⁵
2. The fear of Allah is not limited to a particular place of time but rather, it is perpetual: at all times and in all places.³⁶⁶
3. The importance of having fear of Allāh both in private and in public.³⁶⁷
4. The comprehensive sincere advice of the Prophet (ﷺ).³⁶⁸
5. An encouragement to uphold lofty manners.³⁶⁹
6. Good deeds erase bad deeds.³⁷⁰
7. The recommendation of the Muslim bestowing a testament of sincere advice to their fellow Muslim.³⁷¹
8. The Muslim should always be mindful that Allāh is watching them in every situation.³⁷²
9. The keenness of Islām for the cessation of enmity and hatred due to animosity between the Muslims.³⁷³
10. The importance of cultivating the importance of making haste towards doing good and attaining good deeds.³⁷⁴

³⁶⁵ *Fath al-Qawwī al-Mubīn fi Sharḥ al-Arbaʿin wa Tatimmah al-Khamsīn*, p. 69.

³⁶⁶ *al-Afnān an-Nadiyyah bi-Sharḥ al-Arbaʿin an-Nawawiyyah*, p. 90.

³⁶⁷ *al-Afnān an-Nadiyyah bi-Sharḥ al-Arbaʿin an-Nawawiyyah*, pp. 90.

³⁶⁸ *Fath al-Qawwī al-Mubīn fi Sharḥ al-Arbaʿin wa Tatimmah al-Khamsīn*, p. 69.

³⁶⁹ *Fath al-Qawwī al-Mubīn fi Sharḥ al-Arbaʿin wa Tatimmah al-Khamsīn*, p. 69.

³⁷⁰ *Fath al-Qawwī al-Mubīn fi Sharḥ al-Arbaʿin wa Tatimmah al-Khamsīn*, p. 69.

³⁷¹ *al-Afnān an-Nadiyyah bi-Sharḥ al-Arbaʿin an-Nawawiyyah*, p. 89.

³⁷² *al-Afnān an-Nadiyyah bi-Sharḥ al-Arbaʿin an-Nawawiyyah*, pp. 89, 90.

³⁷³ *al-Afnān an-Nadiyyah bi-Sharḥ al-Arbaʿin an-Nawawiyyah*, pp. 90.

³⁷⁴ *al-Afnān an-Nadiyyah bi-Sharḥ al-Arbaʿin an-Nawawiyyah*, pp. 90.



Hadīth Nineteen

On the authority of Abū ‘Abbās Abdullah bin ‘Abbās (رضي الله عنه) who said: I was sitting behind the Messenger of Allāh (ﷺ) one day when he said:

يَا غُلَامُ! إِنِّي أَعَلِّمُكَ كَلِمَاتٍ: احْفَظْ اللَّهَ يَحْفَظْكَ، احْفَظْ اللَّهَ تَجِدْهُ تُجَاهَكَ، إِذَا سَأَلْتَ فَاسْأَلِ اللَّهَ، وَإِذَا اسْتَعَنْتَ فَاسْتَعِنْ بِاللَّهِ، وَاعْلَمْ أَنَّ الْأُمَّةَ لَوِ اجْتَمَعَتْ عَلَى أَنْ يَنْفَعُوكَ بِشَيْءٍ لَمْ يَنْفَعُوكَ إِلَّا بِشَيْءٍ قَدْ كَتَبَهُ اللَّهُ لَكَ، وَإِنْ اجْتَمَعُوا عَلَى أَنْ يَضُرُّوكَ بِشَيْءٍ لَمْ يَضُرُّوكَ إِلَّا بِشَيْءٍ قَدْ كَتَبَهُ اللَّهُ عَلَيْكَ؛ رُفِعَتِ الْأَقْلَامُ، وَجَفَّتِ الصُّحُفُ.

“O young man, indeed, I want to teach you some words: “Remember Allāh and He will protect you; remember Allāh and you will find Him in front of you. If you need to Ask then ask from Allāh; and if you need help or assistance then seek help or assistance from Allāh. Know! If the (whole) nation gathered to benefit you with a thing, none could benefit you except for that thing which Allāh has written for you. If the nation gathered together to cause you harm with a thing, they could never harm you with a thing except for what Allāh has written for you. The pens have been lifted and the scrolls have dried.”

(Collected by at-Tirmithi)

And in another narration other than in at-Tirmithi:

احْفَظْ اللَّهَ تَجِدْهُ أَمَامَكَ، تَعَرَّفْ إِلَى اللَّهِ فِي الرَّخَاءِ يَعْرِفْكَ فِي الشَّدَّةِ، وَاعْلَمْ أَنَّ مَا أَخْطَأَكَ لَمْ يَكُنْ لِيُصِيبَكَ، وَمَا أَصَابَكَ لَمْ يَكُنْ لِيُخْطِئَكَ، وَاعْلَمْ أَنَّ النَّصْرَ مَعَ الصَّبْرِ، وَأَنَّ الْفَرْجَ مَعَ الْكَرْبِ، وَأَنَّ مَعَ الْعُسْرِ يُسْرًا.

“Remember Allāh and you will find Him in front of you. Acknowledge Allāh in times of prosperity and ease, He will know you in times of hardship and difficulty and know! What has passed by you (not afflicting you) was not meant (to afflict) you. Know! Victory comes with patience and forbearance; relief comes with suffering; and hardships come with ease.”

COMMENTARY ON THE ḤADĪTH

I. Subject Matter of the Ḥadīth

Beneficial words and Comprehensive advice.³⁷⁵

II. References of the Ḥadīth

This Ḥadīth has been collected in the following collection of *Ḥadīth*:

First Narration: Ṣaḥīḥ at-Tirmithī (2516)

Second Narration: *Musnad al-Imām Aḥmad* (2803)

III. Authenticity of the Ḥadīth

Regarding the authenticity of first narration, it is *Ḥassan Ṣaḥīḥ*, according to *Imām at-Tirmithī* (ﷺ).³⁷⁶ Similarly, it is also considered to be *Ṣaḥīḥ* by

³⁷⁵ *al-Afnān an-Nadiyyah bi-Sharḥ al-Arbaʿin an-Nawawīyyah*, p. 96.

³⁷⁶ *al-Jāmiʿi al-Kabīr*, vol. 4, pp. 284 - 285, no. 2516.

Imām al-Albānī (رحمه الله).³⁷⁷ As for the second narration, which has been collected by *Imām Aḥmad bin Ḥanbal* (رحمه الله) in his *Musnad*³⁷⁸ which was declared *Ṣaḥīḥ* by the editor *Shaykh Shu'ayb al-Arna'ūṭ* (رحمه الله).³⁷⁹

IV. Status of the Ḥadīth

As to the importance of this *Ḥadīth*, Ibn Rajab al-Ḥanbalī (d. 795) (رحمه الله) said:

“This *Ḥadīth* contains great commandments and general rules of the most important matters of religion, to the extent that some scholars said: ‘I pondered this *Ḥadīth*, and it surprised me and almost went astray, I regret the ignorance of this hadith and the lack of understanding of its meaning.’”³⁸⁰

V. Selected Vocabulary

<u>Term</u>		<u>Meaning</u>
Arabic	English	
يَا غُلَام!	<i>O Young Man</i>	It is the young child from the age of weaning to nine years old. ³⁸¹

³⁷⁷ *Ṣaḥīḥ Sunan* at-Tirmidhī, no. 2516; Muḥammad Nāṣir ad-Dīn al-Albānī, , 1400/1980, *Kitāb as-Sunnah li-Imām al-Hāfiẓ Abī Bakar ‘Amrū bin Abī ‘Āṣim aḍ-Ḍiḥḥak bin Mukhkhblad ash-Shaybānī wa Ma’hū Zilāl al-Jannah fi Takbrīj as-Sunnah*. Beirut, Lebanon: al-Maktab al-Islāmī, vol. 1, pp. 138 – 139, nos. 316 – 317; al-Khatīb at-Tibrīzī, 1399/1979, *Mishkāh al-Maṣābih*, ed. Muḥammad Nāṣir ad-Dīn al-Albānī. Beirut, Lebanon: al-Maktab al-Islāmī, p. 1459, no. 5302.

³⁷⁸ *Musnad al-Imām Aḥmad bin Ḥanbal*, vol. 5, p. 18 - 20, no. 2803.

³⁷⁹ ³⁷⁹ *Musnad al-Imām Aḥmad bin Ḥanbal*, vol. 5, p. 19.

³⁸⁰ *Jāmi’ ‘Ulūm wa al-Hikam. fi Sharḥ Khamsīn Ḥadīthan min Jawāmi’ al-Kalam*, p. 434.

³⁸¹ *at-Tuhfah ar-Rabāniyyah fi Sharḥ al-‘Arba’in Ḥadīthan an-Nabawiyyah*, p. 52.

إِنِّي أَعَلِّمُكَ كَلِمَاتٍ	<i>Indeed, I Want to Teach you Some Words</i>	Which Allah will benefit you with. ³⁸²
احْفَظْ اللَّهَ	<i>Remember Allāh</i>	Adhering to the fear of Him and staying away from what He has prohibited, ³⁸³ or guarding his boundaries, rights, and commands and his prohibitions. ³⁸⁴
يَحْفَظُكَ	<i>He will Protect You</i>	In yourself, family, religion, worldly life, especially in death. ³⁸⁵
احْفَظْ اللَّهَ	<i>Remember Allāh</i>	By what He has commanded. ³⁸⁶
تَجِدُهُ مُجَاهَاكَ	<i>You will Find Him in Front of You</i>	Meaning, that whoever guards the boundaries of Allāh and takes care of His rights, Allāh will be with them in all circumstances, helping them, protecting them, granting them success, and setting them straight. ³⁸⁷
إِذَا سَأَلْتَ	<i>If you Need to Ask</i>	Need to ask for a thing. ³⁸⁸
فَأَسْأَلِ اللَّهَ	<i>Show Manners to the People</i>	That He gives you what you seek, do not ask other than Him, for none can benefit or harm except for Him. ³⁸⁹
اسْتَعْنُتْ	<i>Need Help or Assistance</i>	Seeking help and assistance for an affair from the affairs of the world life and the afterlife. ³⁹⁰
فَاسْتَعِزْ بِاللَّهِ	<i>Then Seek Help or Assistance from Allāh</i>	As He is able to do anything, as other than Him are not able to grant benefit – even for themselves – and fend off evil – even from themselves. ³⁹¹

³⁸² at-Tuhfah ar-Rabāniyyah fī Sharḥ al-‘Arba’in Ḥadīthan an-Nabawiyyah, p. 52.

³⁸³ at-Tuhfah ar-Rabāniyyah fī Sharḥ al-‘Arba’in Ḥadīthan an-Nabawiyyah, p. 52.

³⁸⁴ Jāmi’ ‘Ulūm wa al-Ḥikam. fī Sharḥ Khamsīn Ḥadīthan min Jawāmi’ al-Kalam, p. 434.

³⁸⁵ at-Tuhfah ar-Rabāniyyah fī Sharḥ al-‘Arba’in Ḥadīthan an-Nabawiyyah, p. 52.

³⁸⁶ at-Tuhfah ar-Rabāniyyah fī Sharḥ al-‘Arba’in Ḥadīthan an-Nabawiyyah, p. 52.

³⁸⁷ Jāmi’ ‘Ulūm wa al-Ḥikam. fī Sharḥ Khamsīn Ḥadīthan min Jawāmi’ al-Kalam, p. 441.

³⁸⁸ at-Tuhfah ar-Rabāniyyah fī Sharḥ al-‘Arba’in Ḥadīthan an-Nabawiyyah, p. 52.

³⁸⁹ at-Tuhfah ar-Rabāniyyah fī Sharḥ al-‘Arba’in Ḥadīthan an-Nabawiyyah, p. 52.

³⁹⁰ at-Tuhfah ar-Rabāniyyah fī Sharḥ al-‘Arba’in Ḥadīthan an-Nabawiyyah, p. 52.

³⁹¹ at-Tuhfah ar-Rabāniyyah fī Sharḥ al-‘Arba’in Ḥadīthan an-Nabawiyyah, p. 52.

الْأُمَّةُ	<i>The Nation</i>	Meaning, the creation. ³⁹²
رُفِعَتْ الْأَقْلَامُ	<i>The Pens have been Lifted</i>	Competed the task of writing, ³⁹³
وَجَفَّتِ الصُّحُفُ	<i>And the Scrolls have Dried</i>	The scrolls mentioned here are those in which what is decreed for the creation is written, in the Preserved Tablet or <i>al-Lūh al-Mahfūz</i> , meaning: what Allāh has decreed to take place has been written and this writing has finished so, the pens have been lifted and the scrolls have dried and none can change the words of Allāh or what He has decreed to come to pass. ³⁹⁴

VI. The Narrator of the Ḥadīth

Abdullah ibn ‘Abbās Ibin ‘Abdul-Muṭṭalib (رضي الله عنه) was the paternal cousin of the Prophet (ﷺ) and one of his illustrious companions. of the Prophet (ﷺ). He was considered one of the leading scholars of the Companions and one of the leading exegetes of the Noble Qur’ān. He died in the year 68 AH, may Allāh be pleased with him.³⁹⁵

VII. General Commentary of the Ḥadīth

In this *Ḥadīth*, the Prophet (ﷺ) instructed the believers to protect the commandments of Allāh and to avoid that which He prohibited, as He protects the one who protects the one who does so, in this world and the

³⁹² *at-Tuhfah ar-Rabāniyyah fī Sharḥ al-‘Arba’in Ḥadīthan an-Nabawiyyah*, p. 52.

³⁹³ *Sharūḥ ar-Raḍiyyah fī al-Arab’in al-Nawwaiyyah*, p. 113.

³⁹⁴ *Sharūḥ ar-Raḍiyyah fī al-Arab’in al-Nawwaiyyah*, p. 113; *Fath al-Qawwī al-Mubīn fī Sharḥ al-‘Arba’in wa Tatimmah al-Khamsīn*, pp. 70 – 71; *Jāmi’ ‘Ulūm wa al-Ḥikam fī Sharḥ Khamsīn Ḥadīthan min Jawāmi’ al-Kalam*, p. 451.

³⁹⁵ *al-Mullakhiṣ fī Sharḥ Kitāb at-Tawḥīd*, p. 37.

afterlife. So, the servant does not attach their affairs to other than Allāh and that they address their needs to none other than Allāh, rather, they seek His help; trust and to rely upon Him in all matters and affairs, except for what creation is capable of helping them with. So, they ask and seek Allāh help and assistance, and so, their hearts become inclined towards Him in order for them to be benefitted by what He has decreed for them. So, if all of the people gather and try with their words and deeds to benefit, or to repel harm from them, they could not harm him nor benefit them except by what Allāh had ordered and written for them. And if a person obeys Allāh in prosperity, then Allāh provide relief and a way out of difficulty in times of hardship. Every servant should be satisfied with what Allāh has decreed for them, whether they considered it to be good or bad, good and evil and with hardships and adversity the servant of Allāh should adhere to patience, as patience is a key to relief.³⁹⁶

VIII. Lessons and Benefits Derived from this Ḥadīth

Some of the lessons and benefits that may be derived from this *Ḥadīth* are:

1. Whoever maintains the boundaries of Allāh, Allāh protects Him in this life and the afterlife.³⁹⁷

³⁹⁶ Abdullah bin Ṣāliḥ al-Muḥsin, 1409, *Aḥādīth al-Arba'in an-Nawawiyyah ma' Zādahā Ibn Rajab wa 'alayhā Sharḥ al-Muwjiz al-Mufīd*. Madina Munawarah, Saudi Arabia: al-Jāmi'ah al-Islāmiyyah bi-l- Madina Munawarah, p. 38.

³⁹⁷ *Faṭḥ al-Qawwī al-Mubīn fi Sharḥ al-Arba'in wa Tatimmah al-Khamsīn*, p. 72.

2. Whoever neglects the boundaries of Allāh, will not achieve Allāh's protection.³⁹⁸
3. The servant single out worship and the seeking of assistance or *al-'Isti'ānah* from their Lord.³⁹⁹
4. The servant in neither benefitted not harmed except for what is decreed by Allāh.⁴⁰⁰
5. Victory follows Patience and forbearance.⁴⁰¹
6. No one will receive a benefit except if it is decreed by Allāh and none will be harmed except if it has been decreed by Allāh: whatever He decrees to happen will happen and whatever He decrees not to happen will not happen.⁴⁰²
7. Ease follows hardship.⁴⁰³
8. Relief follows distress.⁴⁰⁴
9. Faith or *Imān* in the Divine Decree.⁴⁰⁵
10. Rewards depend on the kind of deed, deeds that are protected their rewards are protected.⁴⁰⁶

³⁹⁸ *Fath al-Qawwī al-Mubīn fi Sharḥ al-Arba'in wa Tatimmah al-Khamsīn*, p. 72.

³⁹⁹ *Fath al-Qawwī al-Mubīn fi Sharḥ al-Arba'in wa Tatimmah al-Khamsīn*, p. 72.

⁴⁰⁰ *Fath al-Qawwī al-Mubīn fi Sharḥ al-Arba'in wa Tatimmah al-Khamsīn*, p. 72.

⁴⁰¹ *Fath al-Qawwī al-Mubīn fi Sharḥ al-Arba'in wa Tatimmah al-Khamsīn*, p. 72.

⁴⁰² *Fath al-Qawwī al-Mubīn fi Sharḥ al-Arba'in wa Tatimmah al-Khamsīn*, p. 72.

⁴⁰³ *Fath al-Qawwī al-Mubīn fi Sharḥ al-Arba'in wa Tatimmah al-Khamsīn*, p. 72.

⁴⁰⁴ *Fath al-Qawwī al-Mubīn fi Sharḥ al-Arba'in wa Tatimmah al-Khamsīn*, p. 72.

⁴⁰⁵ *Fath al-Qawwī al-Mubīn fi Sharḥ al-Arba'in wa Tatimmah al-Khamsīn*, p. 72.

⁴⁰⁶ *Fath al-Qawwī al-Mubīn fi Sharḥ al-Arba'in wa Tatimmah al-Khamsīn*, p. 72.



Ḥadīth Twenty

On the authority of Abū Mas'ūd 'Uqbāh bin 'Amrū al-Ansārī al-Badarī (رضي الله عنه) him who said: The Messenger of Allāh (ﷺ) said:

إِنَّ مِمَّا أَدْرَكَ النَّاسُ مِنْ كَلَامِ النَّبِيِّ الْأُولَى: إِذَا لَمْ تَسْتَحْ فَاصْنَعْ مَا شِئْتَ،

“Indeed, from what has reached the people from the speech of the earlier prophets, 'if you have no modesty or shame then do as you please.’ ”

(Collected by al-Bukhārī)

COMMENTARY ON THE ḤADĪTH

I. Subject Matter of the Ḥadīth

Clarification of the virtue of modesty and it is from the manners and etiquettes of Islām which permeates every issue.⁴⁰⁷

II. References of the Ḥadīth

This Ḥadīth has been collected in the following collection of *Ḥadīth*:

Ṣaḥīḥ Bukhārī (3483) (3484)

III. Authenticity of the Ḥadīth

⁴⁰⁷ *al-Afnān an-Nadiyyah bi-Sharḥ al-Arbaʿin an-Nawawīyyah*, p. 101.

This Ḥadīth is considered to be *Ṣaḥīḥ* as it was collected by *Imām* Bukhārī (رحمه الله) in his *Ṣaḥīḥ* collection.

IV. Status of the Ḥadīth

The importance and high regard the scholars of Islām hold for this *Ḥadīth* is echoed by the renowned and erudite Shāfī scholar *Imām* ‘Alī bin Dāwūd Ibn ‘Aṭṭār (رحمه الله) (d. 724 AH) when he said:

“This *Ḥadīth* is a major principle for whoever reflects upon its meaning and contemplates upon it and acts in accordance to the statements of the first prophets from wisdom which precedes from the tongues of the prophets and combines much good.”⁴⁰⁸

V. Selected Vocabulary

Term		Meaning
Arabic	English	
أَذْرَكَ النَّاسُ	<i>from what has reached the people then do as you please</i>	Meaning, what has been inherited from the prophets: a matter that has been passed down from one generation to the next. ⁴⁰⁹
مِنْ كَلَامِ النَّبِيِّ الْأَوَّلَى	<i>from the Speech of the earlier prophets</i>	Which Allah will That is, those prophets who came before our Prophet Muḥammad (ﷺ) which was agreed upon in their different systems of law which was

⁴⁰⁸ ‘Alī bin Dāwūd Ibn ‘Aṭṭār, 1429/2008, *Sharḥ al-Arbaʿin an-Nawawīyyah*. Beirut, Lebanon: Dār al-Bashāʾir al-Islāmiyyah, p. 119.

⁴⁰⁹ *at-Tuhfah ar-Rabāniyyah fī Sharḥ al-Arbaʿin Ḥadīthan an-Nabawīyyah*, p. 55.

		adhered to by the later generations which took it from the first. ⁴¹⁰
إِذَا لَمْ تَنْسَحْ	<i>If you have Modesty or Shame</i>	Modesty or shame is a mannerism, characteristic or attitude which moves the person to do that which is pleasant and to leave that which is repugnant, preventing the person from abandoning the truth. ⁴¹¹
تَنْسَحْ	<i>Modesty or Shame</i>	The term Modesty or in the Arabic language <i>al-Hayā'</i> means, Islāmically: is an attitude that encourages one to do good and leave that which is repugnant. Modesty of the servant from Allāh is a character that encourages the being conscious of Allāh observing them, the fulfilment of Allāh's commands and the abandonment of what He has prohibited. ⁴¹²
فَاصْنَعْ مَا شِئْتَ	<i>Then do as you Please.</i>	In yourself, This is understood to mean one of two possible things: firstly, that it is a prohibition to do whatever one desires to do, particularly, those things that Islamic law deems repugnant; and secondly, a threat whose meaning is: if you do not have modesty so, do as you please for indeed Allāh will recompense you for it. ⁴¹³

VI. The Narrator of the Ḥadīth

He is 'Uqbāh bin Tha'labah 'Amrū al-Ansārī (رضي الله عنه) who was a noble companion of the Prophet He was popularly known by his paedonym of

⁴¹⁰ *at-Tuhfah ar-Rabāniyyah fī Sharḥ al-'Arba'in Ḥadīthan an-Nabawiyyah*, p. 55.

⁴¹¹ *at-Tuhfah ar-Rabāniyyah fī Sharḥ al-'Arba'in Ḥadīthan an-Nabawiyyah*, p. 55.

⁴¹² Sa'ūd bin Sulaymān bin Muḥammad Āl- Sa'ūd, 1439/2018, *Ma'wū'ah al-'Aqīdah wa al-Adyān wa al-firaq wa al-Mathābiḥ am-Ma'aṣirah*. Dār at-Tawḥīd, vol. 2, p. 1094.

⁴¹³ *Jāmi' 'Ulūm wa al-Ḥikam fī Sharḥ Khamsīn Ḥadīthan min Jarwāmi' al-Kalam*, p. 465.

Abū Mas'ūd. He was a close companion of the venerable fourth caliph of Islām 'Alī bin Abī Ṭālib (ؓ), He is said have passed away after the fortieth year of migration, may Allāh be pleased with him.⁴¹⁴

VII. General Commentary of the Ḥadīth

Modesty honours and ennobles a person and there was not a prophet except that he encouraged his people to attain and maintain it. Modesty is a thing which was not abrogated nor altered from the laws and legislation of the prophets of old and those that came after them. Modesty is a thing that all those with sound intellect have agreed upon its goodness.⁴¹⁵

VIII. Lessons and Benefits Derived from this Ḥadīth

Some of the lessons and benefits that may be derived from this *Ḥadīth* are:

1. The order to exhibit and attain modesty.⁴¹⁶
2. Modesty, according to Islām, is that which commands obedience to Allāh and prohibits repugnancy.⁴¹⁷
3. Modesty is from the honourable manners and etiquettes of Islām, which has been inherited from the previous prophets.⁴¹⁸

⁴¹⁴ *al-Afnān an-Nadiyyah bi-Sharḥ al-Arba'in an-Nawawiyyah*, p. 100.

⁴¹⁵ *at-Tuhfah ar-Rabāniyyah fī Sharḥ al-'Arba'in Ḥadīthan an-Nabawiyyah*, p. 56.

⁴¹⁶ *al-Afnān an-Nadiyyah bi-Sharḥ al-Arba'in an-Nawawiyyah*, p. 102.

⁴¹⁷ *al-Afnān an-Nadiyyah bi-Sharḥ al-Arba'in an-Nawawiyyah*, p. 103.

⁴¹⁸ *Fath al-Qawwī al-Mubīn fī Sharḥ al-Arba'in wa Tatimmah al-Khamsīn*, p. 75.

4. Encouragement to develop the mannerism and characteristics of modesty and acknowledging its virtue.⁴¹⁹
5. If modesty is lost then the person may fall into every form of evil.⁴²⁰
6. The honourable status of modesty and there was not a prophet except that he encouraged his people to attain it.⁴²¹
7. The prophetic understanding monastery was neither abrogated nor altered, online the legal systems and laws of the previous prophets, as it is a matter that is correct, virtuous, and agreed upon by those who have intellect.⁴²²
8. Modesty is that which prevents a person from engaging in evil, and if they reject it then they are like the one who is commanded to commit every evil.⁴²³
9. Modesty encompasses all that which is good.⁴²⁴
10. Modesty is the foundation of honourable manners and etiquettes.⁴²⁵



⁴¹⁹ *Fath al-Qawwī al-Mubīn fī Sharḥ al-Arbaʿin wa Tatimmah al-Khamsīn*, p. 75.

⁴²⁰ *Fath al-Qawwī al-Mubīn fī Sharḥ al-Arbaʿin wa Tatimmah al-Khamsīn*, p. 75.

⁴²¹ *at-Tuhfah ar-Rabāniyyah fī Sharḥ al-Arbaʿin Ḥadīthan an-Nabawiyyah*, p. 56.

⁴²² *at-Tuhfah ar-Rabāniyyah fī Sharḥ al-Arbaʿin Ḥadīthan an-Nabawiyyah*, p. 56.

⁴²³ *at-Tuhfah ar-Rabāniyyah fī Sharḥ al-Arbaʿin Ḥadīthan an-Nabawiyyah*, p. 56.

⁴²⁴ *Sharūḥ ar-Raḍiyyah fī al-Arabʿin al-Nawwāiyyah*, p. 122.

⁴²⁵ *Sharūḥ ar-Raḍiyyah fī al-Arabʿin al-Nawwāiyyah*, p. 122.

Ḥadīth Twenty-One

On the authority of Abū ‘Amrū and it is said: Abū ‘Amrah Sufyān bin Abdullah (رضي الله عنه) who said: I said: O Messenger of Allāh (ﷺ) ‘say to me something from Islām, a statement, that no one before me has asked.’ He (ﷺ) said:

قُلْ: آمَنْتُ بِاللَّهِ ثُمَّ اسْتَقِمْ.

“Say: I believe in Allāh and be upright upon this.”

(Collected by Muslim)

COMMENTARY ON THE ḤADĪTH

I. Subject Matter of the Ḥadīth

Being upright and righteous is a great dignity.⁴²⁶

II. References of the Ḥadīth

This Ḥadīth has been collected in the following collections of Ḥadīth:

Ṣaḥīḥ Muslim (38)

III. Authenticity of the Ḥadīth

⁴²⁶ *al-Afnān an-Nadiyyah bi-Sharḥ al-Arbaʿin an-Nawawīyyah*, p. 105.

This *Ḥadīth* has been collected by *Imām* Muslim one of the most authentic books – of *Ḥadīth* – after the Book of Allāh⁴²⁷ and so, this *Ḥadīth* is considered to be *Ṣaḥīḥ*.

IV. Status of the Ḥadīth

Ibn Daqīq al-‘Īd (رحمته الله) said, in respect to the significance and high regard held for this *Ḥadīth* by the scholars:

“This is the comprehensive speech which was given to him (رحمته الله) and he combined for the questioner in two words the meaning of Islām and *Imān*, all of it, so he ordered him to renew his faith with his tongue, remembering with his heart, and he ordered him to be upright and firm upon acts of obedience (to Allāh) and to stop all acts of disobedience.”⁴²⁸

V. Selected Vocabulary

Term		Meaning
Arabic	English	
قُلْ لِي فِي الْإِسْلَامِ	<i>Say to me</i> <i>Something from</i> Islām,	In regard to the religion and its laws ⁴²⁹

⁴²⁷ Ahmad bin Abdul-Ḥalīm ibn Taymiyyah, 1425/2004, *Majmū' Fatāwa Shaykh-ul-Islām Ahmad bin Taymiyyah*. Riyadh, Saudi Arabia: King Fahd Complex for the Printing of the Holy Qur'ān, vol. 20, p. 320.

⁴²⁸ *Sharḥ Arba'in Ḥadīthan an-Nawawīyyah* (Ibn Daqīq al-‘Īd), p. 57.

⁴²⁹ *at-Tuhfah ar-Rabāniyyah fī Sharḥ al-'Arba'in Ḥadīthan an-Nabawīyyah*, p. 57.

قَوْلًا	<i>A statement</i>	Comprehensive and signifying the religion, clear and unequivocal, sufficing for me, which I am able to act in accordance with it. ⁴³⁰
استقيم	<i>Upright</i>	Obligation to accordance to the obedience to Allāh and forbidding oneself from engaging in disobedience to Allāh. ⁴³¹

VI. The Narrator of the Ḥadīth

He is Sufyān bin Abdullah bin Abī Rabī'ah bin al-Ḥārith bin Mālīk bin Ḥuṭīṭ bin Jutham bin Thaqif ath-Thaqafī aṭ-Ṭā'ifī (رضي الله عنه) was one of the noble Companions of the Prophet (ﷺ). He was an employee for the venerable Companion 'Umar bin al-Khaṭṭāb (رضي الله عنه), he worked for 'Umar (رضي الله عنه) when 'Uthmān bin Abī al-'Āṣ departed from his employment and moved to Bahrain. ⁴³²

VII. General Commentary of the Ḥadīth

The companion who narrated this *Ḥadīth* informs us that he asked the Prophet (ﷺ) to teach him what he needed in his religion, a comprehensive statement that defines Islam, clear and apparent, that does not need further explanation and does not need someone else to explain, so the Messenger (ﷺ) commanded him to persevere in *Imān*, be balanced and moderate, to be upright and righteous upon what *Imān* dictates by complying with the commands of Allāh, observing what He has obligated, and to stay away

⁴³⁰ *at-Tuhfah ar-Rabāniyyah fī Sharḥ al-'Arba'in Ḥadīthan an-Nabawiyyah*, p. 57.

⁴³¹ *at-Tuhfah ar-Rabāniyyah fī Sharḥ al-'Arba'in Ḥadīthan an-Nabawiyyah*, p. 57.

⁴³² Alī bin Muḥamam al-Jazrī, 1433/2012, *Asad al-Ghābah fī Ma'rifah aṣ-Ṣaḥābah*, Beirut, Lebanon: Dār Ibn Ḥazam, p. 494.

from what He has prohibited: what is forbidden and disliked. So, if he acts in accordance to this he will be successful in this life and the afterlife.⁴³³

VIII. Lessons and Benefits Derived from this Ḥadīth

Some of the lessons and benefits that may be derived from this *Ḥadīth* are:

1. The command to be upright, which is correctness and moderation in all praiseworthy speech, deeds, and intentions.⁴³⁴
2. Being Upright is a great dignity.⁴³⁵
3. Being upright is from the completeness of *Imān*.⁴³⁶
4. Avoiding forbidden things and all that is contrary to Islamic law whether in speech, deed, or belief.⁴³⁷
5. Uprightness is from the best of a person's Islām.⁴³⁸
6. Uprightness of the heart results in uprighteness of the body.⁴³⁹
7. The obligation of the person who is ignorant of an affair of the religion to ask someone who possesses knowledge of the religion.⁴⁴⁰
8. A good question is a key to attaining knowledge.⁴⁴¹

⁴³³ *Aḥādīth al-Arba'in an-Nawawiyyah ma' Zādahā Ibn Rajab wa 'alayhā Sharḥ al-Muwjiz al-Mufīd*, pp. 43 - 44.

⁴³⁴ *Aḥādīth al-Arba'in an-Nawawiyyah ma' Zādahā Ibn Rajab wa 'alayhā Sharḥ al-Muwjiz al-Mufīd*, p. 43.

⁴³⁵ *Sharūḥ ar-Raḍiyyah fī al-Arab'in al-Nawawiyyah*, p. 126.

⁴³⁶ *Sharūḥ ar-Raḍiyyah fī al-Arab'in al-Nawawiyyah*, p. 126.

⁴³⁷ *Aḥādīth al-Arba'in an-Nawawiyyah ma' Zādahā Ibn Rajab wa 'alayhā Sharḥ al-Muwjiz al-Mufīd*, p. 43.

⁴³⁸ *Sharūḥ ar-Raḍiyyah fī al-Arab'in al-Nawawiyyah*, p. 126.

⁴³⁹ *Sharūḥ ar-Raḍiyyah fī al-Arab'in al-Nawawiyyah*, p. 126.

⁴⁴⁰ *al-Afnān an-Nadiyyah bi-Sharḥ al-Arba'in an-Nawawiyyah*, p. 106.

⁴⁴¹ *al-Afnān an-Nadiyyah bi-Sharḥ al-Arba'in an-Nawawiyyah*, p. 106.

9. Keenness of the Companions to pose questions to the Prophet (ﷺ) in respect to the religion.⁴⁴²
10. Righteous deeds protect one's *Imān*.⁴⁴³



⁴⁴² *Fath al-Qawwī al-Mubīn fī Sharḥ al-Arbaʿīn wa Tatimmah al-Khamsīn*, p. 76.

⁴⁴³ *Sharūḥ ar-Raḍiyyah fī al-Arabʿīn al-Nawwaiyyah*, p. 126.

Ḥadīth Twenty-Two

On the authority Abū Abdullah Jābir bin Abdullah al-Anṣārī (رضي الله عنه): that a man asked the Messenger of Allāh (ﷺ) and said:

أَرَأَيْتَ إِذَا صَلَّيْتَ الْمَكْتُوبَاتِ، وَصُمْتَ رَمَضَانَ، وَأَخْلَلْتَ الْحَلَالَ، وَحَرَّمْتَ الْحَرَامَ، وَلَمْ أَزِدْ عَلَى ذَلِكَ شَيْئًا؛ أَأَدْخُلُ الْجَنَّةَ.

‘Do you think if I pray the obligatory prayer; fast (the month) of Ramaḍān; treat what is lawful as lawful, and treat as prohibited what is prohibited, and not increase on this, will I enter Paradise?’

He (ﷺ) said:

نَعَمْ

“yes.”

(Collected by Muslim)

COMMENTARY ON THE ḤADĪTH

I. Subject Matter of the Ḥadīth

From the affairs that enter one into paradise.⁴⁴⁴

II. References of the Ḥadīth

⁴⁴⁴ *al-Afnān an-Nadiyyah bi-Sharḥ al-Arbaʿin an-Nawawiyyah*, p. 109.

Ṣaḥīḥ Muslim (15)

III. Authenticity of the Ḥadīth

This Ḥadīth is considered to be Ṣaḥīḥ or ‘authentic’ as it has been collected by Imām Muslim (ؒ) in his Ṣaḥīḥ collection of Ḥadīth.

IV. Status of the Ḥadīth

The esteemed scholar, Aḥmad ibn Muḥammad ibn ‘Alī ibn Hajar al-Haytamī (ؒ) expounds on the importance of this Ḥadīth when he said that this Ḥadīth:

“It is comprehensive of Islām, in the fundamentals and subsidiary branches.”⁴⁴⁵

V. Selected Vocabulary

Term		Meaning
Arabic	English	
أَرَأَيْتَ	<i>Do You Think</i>	Meaning, inform me. ⁴⁴⁶
صَلَّيْتُ الْمَكْتُوبَاتِ،	<i>I pray the obligatory prayer</i>	That is, the five daily prayers: Fajar Prayer, Ṣuḥur Prayer, ‘Aṣr Prayer, Maghrib Prayer, and Ishā’ Prayer. ⁴⁴⁷

⁴⁴⁵ *al-Fatḥ al-Mubīn bi-Sharḥ al-Arabīn*, p. 392.

⁴⁴⁶ *at-Tuhfah ar-Rabāniyyah fī Sharḥ al-‘Arba’in Ḥadīthan an-Nabawiyyah*, p. 58.

⁴⁴⁷ *at-Tuhfah ar-Rabāniyyah fī Sharḥ al-‘Arba’in Ḥadīthan an-Nabawiyyah*, p. 58.

وَصُمْتُ رَمَضَانَ	<i>Fast (the month) of Ramaḍān;</i>	That is, withholding from those things that break the fast during the daytime with an intention. ⁴⁴⁸
وَأَخْلَلْتُ الْحَلَالَ،	<i>Treat what is Lawful as Lawful</i>	Enjoining it believing that it is permissible. ⁴⁴⁹
وَحَزَمْتُ الْحَرَامَ	<i>Treat as Prohibited what is Prohibited</i>	Staying away from it believing it to be prohibited. ⁴⁵⁰
، وَلَمْ أَزِدْ عَلَى ذَلِكَ شَيْئًا	<i>and Not Increase on This</i>	Not doing supererogatory deeds.

VI. The Narrator of the Ḥadīth

He is Jābir bin Abdullah (رضي الله عنه) 'Amr ibn Ḥirām al-Ansārī as-Sulamī, was one of the illustrious Companions of the Messenger of Allāh (ﷺ). His father was also a lofty Companion of the Messenger of Allāh (ﷺ). He died in the year 70 AH at the ripe old age of 94, may Allāh have mercy upon him.⁴⁵¹

VII. General Commentary of the Ḥadīth

The Noble Companion Jābir bin Abdullah al-Anṣārī (رضي الله عنه) informs us that a man – He is said to be Nu'mān bin Qawqal bin Aṣram⁴⁵² – asked the

⁴⁴⁸ *at-Tuhfah ar-Rabāniyyah fī Sharḥ al-'Arba'in Ḥadīthan an-Nabawiyyah*, p. 58.

⁴⁴⁹ *at-Tuhfah ar-Rabāniyyah fī Sharḥ al-'Arba'in Ḥadīthan an-Nabawiyyah*, p. 58.

⁴⁵⁰ *at-Tuhfah ar-Rabāniyyah fī Sharḥ al-'Arba'in Ḥadīthan an-Nabawiyyah*, p. 58; *Sharūḥ ar-Raḍiyyah fī al-Arab'in al-Nawwāiyyah*, p. 128.

⁴⁵¹ Ṣāliḥ Fawzān al-Fawzān, 1422/2001, *al-Mullakhiṣ fī Sharḥ Kitāb at-Tawḥīd*, Riyadh, Saudi Arabia: Dār al-Āṣimah, p. 49.

⁴⁵² *Fath al-Qawwā al-Mubīn fī Sharḥ al-'Arba'in wa Tatimmah al-Khamsīn*, p. 77.

Messenger of Allāh (ﷺ) that if he observed the five daily prayers, fasted the month of Ramaḍān, and treat what is lawful as lawful, and treat as prohibited what is prohibited, and not increase on that, would he be of those worthy of entering into Paradise? The Prophet (ﷺ) answered him in the affirmative. The questioner did not mention the Hajj or the *Zakah* as they may not be obligatory upon the inquirer (as he may not fulfil the conditions which make them obligatory), or because they are included in what is permissible, or because they were not obligatory at the time.⁴⁵³

VIII. Lessons and Benefits Derived from this Ḥadīth

Some of the lessons and benefits that may be derived from this *Ḥadīth* are:

1. Establishing the five daily prayers, fasting the month of Ramaḍān, making that which is *Ḥalāl*, *Ḥalāl* and staying away from that which is *Ḥarām* are a means to enter into Paradise.⁴⁵⁴
2. Good deeds are a means to enter into Paradise.⁴⁵⁵
3. The importance of the fast in the month of Ramaḍān.⁴⁵⁶
4. The importance of the five daily prayers.⁴⁵⁷

⁴⁵³ *Aḥādīth al-Arbaʿīn an-Nawawīyyah maʾ Zādahā Ibn Rajab wa ʿalayhā Sharḥ al-Muwjiz al-Mufīd*, p. 42.

⁴⁵⁴ *al-Afnān an-Nadiyyah bi-Sharḥ al-Arbaʿīn an-Nawawīyyah*, p. 110.

⁴⁵⁵ *Faṭḥ al-Qawwī al-Mubīn fī Sharḥ al-Arbaʿīn wa Tatimmah al-Khamsīn*, p. 78.

⁴⁵⁶ *Faṭḥ al-Qawwī al-Mubīn fī Sharḥ al-Arbaʿīn wa Tatimmah al-Khamsīn*, p. 78.

⁴⁵⁷ *Faṭḥ al-Qawwī al-Mubīn fī Sharḥ al-Arbaʿīn wa Tatimmah al-Khamsīn*, p. 78.

5. The Muslim makes that which is *Ḥalāl* or permissible to be *Ḥalāl* believing it to be *Ḥalāl* and stays away from that which is *Ḥarām* or prohibited believing it to be *Ḥarām*.⁴⁵⁸
6. Keenness of the Companions to attain knowledge of those deeds which enter one into Paradise.⁴⁵⁹
7. Declaring something *Ḥalāl* or *Ḥarām* is the prerogative of Allāh.⁴⁶⁰
8. One of the objectives of this life is to enter into Paradise.⁴⁶¹
9. Doing that which is obligatory and desisting from that which is a means to enter into Paradise.⁴⁶²
10. This *Ḥadīth* is a refutation of those who say that one should not worship Allāh seeking to enter into Paradise and fearing entering into the Hellfire.

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⁴⁵⁸ *Faṭḥ al-Qaḥwī al-Mubīn fī Sharḥ al-Arbaʿin wa Tatimmah al-Khamsīn*, p. 78.

⁴⁵⁹ *Faṭḥ al-Qaḥwī al-Mubīn fī Sharḥ al-Arbaʿin wa Tatimmah al-Khamsīn*, p. 78.

⁴⁶⁰ *al-Afnān an-Nadiyyah bi-Sharḥ al-Arbaʿin an-Nawāwiyyah*, p. 110.

⁴⁶¹ *Sharūḥ ar-Raḍiyyah fī al-Arabʿin al-Nawāwiyyah*, p. 130.

⁴⁶² *Sharūḥ ar-Raḍiyyah fī al-Arabʿin al-Nawāwiyyah*, p. 130.

⁴⁶³ *Faṭḥ al-Qaḥwī al-Mubīn fī Sharḥ al-Arbaʿin wa Tatimmah al-Khamsīn*, p. 78.

Ḥadīth Twenty-Three

On the authority of Abū Mālik al-Ḥārith bin ‘Āṣim al-Ash’arī (رضي الله عنه) who said: the Messenger of Allāh (ﷺ) and said:

الطَّهْوَرُ شَطْرُ الْإِيمَانِ، وَالْحَمْدُ لِلَّهِ تَمْلَأُ الْمِيزَانَ، وَسُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ تَمْلَأَانِ -أَوْ: تَمْلَأُ مَا بَيْنَ السَّمَاءِ وَالْأَرْضِ، وَالصَّلَاةُ نُورٌ، وَالصَّدَقَةُ بُرْهَانٌ، وَالصَّبْرُ ضِيَاءٌ، وَالْقُرْآنُ حُجَّةٌ لَكَ أَوْ عَلَيْكَ، كُلُّ النَّاسِ يَغْدُو، فَبَائِعٌ نَفْسَهُ فَمُعْتِقُهَا أَوْ مُوْبِقُهَا.

“Purification is half of *Imān*; and all praise is due to Allāh fills the scales; glorified be Allāh (who is free from all imperfections) and all praise is due to Allāh both fills that which is between the heavens and the earth; prayer is light; charity is an evidence; patience is illumination; the Qur’ān is an evidence for or against you; all the people begin their day as a seller of their soul either granting it liberty or its destruction.”

(Collected by Muslim)

COMMENTARY ON THE ḤADĪTH

I. Subject Matter of the Ḥadīth

The levels of some righteous deeds.⁴⁶⁴

II. References of the Ḥadīth

⁴⁶⁴ *al-Afnān an-Nadiyyah bi-Sharḥ al-Arbaʿin an-Nawawīyyah*, p. 112.

This Ḥadīth has been collected in the following collection of Ḥadīth:

Ṣaḥīḥ Muslim (223)

III. Authenticity of the Ḥadīth

This *Ḥadīth* is found in the authentic collection of *Ḥadīth* of *Imām* Muslim (رحمه الله) thus, it is considered to be *Ṣaḥīḥ*.

IV. Status of the Ḥadīth

Extolling the merits of this *Ḥadīth* *Imām* an-Nawawī (رحمه الله) said:

“This *Ḥadīth* is a magnificent fundamental of the fundamentals of Islām, indeed, it contains important principles from the principles of Islām.”⁴⁶⁵

V. Selected Vocabulary

Term		Meaning
Arabic	English	
الطُّهُورُ	<i>Purification</i>	Meaning, purification of the heart or/and the state of ritual purification. ⁴⁶⁶
المِيزَانُ	<i>the Scales</i>	A scale which weighs the deeds of the servants of Allāh. ⁴⁶⁷
تَمْلَأُ الْمِيزَانَ	<i>Fills the Scales</i>	Due to its great reward. ⁴⁶⁸

⁴⁶⁵ *Sharūḥ ar-Raḍiyyah fī al-Arabīn al-Nawwāiyyah*, p. 132.

⁴⁶⁶ *at-Tuhfah ar-Rabāniyyah fī Sharḥ al-‘Arba’in Ḥadīthan an-Nabawiyyah*, p. 60; *Aḥādīth al-Arba’in an-Nawawiyyah ma’ Zādahā Ibn Rajab wa ‘alayhā Sharḥ al-Muwjiz al-Mufīd*, p. 44.

⁴⁶⁷ *Aḥādīth al-Arba’in an-Nawawiyyah ma’ Zādahā Ibn Rajab wa ‘alayhā Sharḥ al-Muwjiz al-Mufīd*, p. 44.

⁴⁶⁸ *at-Tuhfah ar-Rabāniyyah fī Sharḥ al-‘Arba’in Ḥadīthan an-Nabawiyyah*, p. 60.

تَمْلَأُ مَا بَيْنَ السَّمَاءِ وَالْأَرْضِ	<i>Fills That which is Between the Heavens and the Earth</i>	Meaning, if the reward had a material shape or size, it would fill what is between the heavens and the earth. ⁴⁶⁹
الصَّلَاةُ	<i>Prayer</i>	Performing the prayer in accordance with the guidance of the Prophet and fulfilling its conditions and pillars. ⁴⁷⁰
نُورٌ	<i>Light</i>	It enlightens the heart of the believer in this world, and its splendour may appear on their faces, and it will be a light for them in the darkness of the Day of Resurrection. ⁴⁷¹
وَالصَّدَقَةُ بِرَهَانٌ	<i>Charity is an Evidence</i>	Evidence of the <i>Imān</i> of the one who gives it as they will be rewarded for it on the Day of Resurrection, while the hypocrite abstains from it because they do not believe in the reward for it. ⁴⁷²
الصَّبْرُ	<i>Patience</i>	The praised form: patience upon the obedience to Allāh, patience upon the falling into sin or disobedience of Allāh, and patience in regard to what has been decreed from those things that are distressful. ⁴⁷³
وَالْقُرْآنُ بَحْثٌ لَكَ	<i>Qur'an is an Evidence for You</i>	That is, succeeding by acting in accordance with it. ⁴⁷⁴
أَوْ عَلَيْكَ	<i>or Against You</i>	If the person rejects it, it is a sign of their evil ending. ⁴⁷⁵

⁴⁶⁹ at-Tuhfah ar-Rabāniyyah fī Sharḥ al-'Arba'in Ḥadīthan an-Nabawiyyah, pp. 60 – 61.

⁴⁷⁰ at-Tuhfah ar-Rabāniyyah fī Sharḥ al-'Arba'in Ḥadīthan an-Nabawiyyah, p. 61.

⁴⁷¹ at-Tuhfah ar-Rabāniyyah fī Sharḥ al-'Arba'in Ḥadīthan an-Nabawiyyah, p. 61.

⁴⁷² at-Tuhfah ar-Rabāniyyah fī Sharḥ al-'Arba'in Ḥadīthan an-Nabawiyyah, p. 61; Sharḥ ar-Raḍiyyah fī al-'Arab'in al-Nawwaiyyah, p. 128.

⁴⁷³ at-Tuhfah ar-Rabāniyyah fī Sharḥ al-'Arba'in Ḥadīthan an-Nabawiyyah, p. 61.

⁴⁷⁴ at-Tuhfah ar-Rabāniyyah fī Sharḥ al-'Arba'in Ḥadīthan an-Nabawiyyah, p. 61.

⁴⁷⁵ at-Tuhfah ar-Rabāniyyah fī Sharḥ al-'Arba'in Ḥadīthan an-Nabawiyyah, p. 61.

فَبَايَعَ نَفْسَهُ	<i>a Seller of their Soul</i>	Through the obedience and worship of Allāh. ⁴⁷⁶
فَمُعْتِقُهَا	<i>Granting it Liberty</i>	By freeing it from punishment. ⁴⁷⁷
أَوْ مُوْبِقُهُ	<i>or its Destruction</i>	By surrendering it to Satan and vain desires by following them. ⁴⁷⁸

VI. The Narrator of the Ḥadīth

He is Abū Mālīk al-Ḥārith bin ‘Āṣim al-Ash’arī (رضي الله عنه) a noble Companion of the Messenger of Allāh (ﷺ). He accompanied the Prophet (ﷺ) on a number of battles and expeditions and he used to teach his people the prayer, according to the method of the Prophet (ﷺ). He died due to the plague in the caliphship of ‘Umar (رضي الله عنه) in the eighteenth year after the migration of the Prophet (ﷺ).⁴⁷⁹

VII. General Commentary of the Ḥadīth

This *Ḥadīth* guides us that whoever purifies his heart from doubts and corrupt beliefs, and purifies his body from ritual impurities, has established half of *Imān*, and whoever praises Allāh Almighty, the reward for their praise of Him fills the scales, the reward for His glorification and praise fills what is between the heavens and the earth, because the one who praises Allāh extols his Lordship, glory be to Him with all praises, and from that are the Attributes of Perfection to Allāh and Attributes of Majesty, and the

⁴⁷⁶ *at-Tuhfah ar-Rabāniyyah fī Sharḥ al-‘Arba’in Ḥadīthan an-Nabawiyyah*, p. 61.

⁴⁷⁷ *at-Tuhfah ar-Rabāniyyah fī Sharḥ al-‘Arba’in Ḥadīthan an-Nabawiyyah*, p. 61.

⁴⁷⁸ *at-Tuhfah ar-Rabāniyyah fī Sharḥ al-‘Arba’in Ḥadīthan an-Nabawiyyah*, p. 61.

⁴⁷⁹ *Sharḥ ar-Radiyyah fī al-Arab’īn al-Nawawiyyah*, p. 131; *al-Afnān an-Nadiyyah bi-Sharḥ al-‘Arba’in an-Nawawiyyah*, p. 111.

glorification of Allāh absolves Him from shortcomings, flaws and defects, and that prayer is a light that guides humanity, sooner or later, just as charity is evidence and proof of the strong faith of its giver; that patience of the servant upon the obedience of Allāh for that which befalls them of temptation and calamities is a means to increase the light of his insight. So, they are patient with what befalls them from Allāh because of their belief in that, and each person shall strive for themselves. And from them are those who will give themselves to Allāh through obedience to Him, and will save themselves from punishment in the Fire on the Day of Resurrection. And from among the people are those who give themselves to Satan and the desires of the soul and will face destruction on the Day of Resurrection, and perhaps the punishment will be hastened for them in this world, so we ask Allāh for His safety.⁴⁸⁰

VIII. Lessons and Benefits Derived from this Ḥadīth

Some of the lessons and benefits that may be derived from this *Ḥadīth* are:

1. The virtue and merits of ritual purification.⁴⁸¹
2. The virtue and merits of the praising of Allāh and His glorification.⁴⁸²
3. Affirmation the Scales and its weighing of the deeds.⁴⁸³

⁴⁸⁰ *Aḥādīth al-Arba'in an-Nawawīyah ma' Zādahā Ibn Rajab wa 'alayhā Sharḥ al-Muwjiz al-Mufīd*, p. 44.

⁴⁸¹ *Faṭḥ al-Qawwī al-Mubīn fi Sharḥ al-Arba'in wa Tatimmah al-Khamsīn*, p. 81.

⁴⁸² *Faṭḥ al-Qawwī al-Mubīn fi Sharḥ al-Arba'in wa Tatimmah al-Khamsīn*, p. 81.

⁴⁸³ *Faṭḥ al-Qawwī al-Mubīn fi Sharḥ al-Arba'in wa Tatimmah al-Khamsīn*, p. 81.

4. The merits and virtues of the prayer and this it is a light in this worldly life and the afterlife.⁴⁸⁴
5. The merits and the virtues of charity and it being a sign of faith for the one who gives it.⁴⁸⁵
6. The merits and the virtues of patience and it being a light for those who are patient.⁴⁸⁶
7. An encouragement to pay due attention to the Noble Qur'ān: teaching it; contemplating over it; acting in accordance to it, as it is a proof upon the believer.⁴⁸⁷
8. A warning of violating the obligations due to the Noble Qur'ān as it is a proof upon the believer.⁴⁸⁸
9. An encouragement to enjoin upon every righteous deed as by it the person frees the person from shame in this worldly life and punishment in the afterlife.⁴⁸⁹
10. A warning from every bad deed as it may make the person from the allies of Satan leading them to the hellfire.⁴⁹⁰



⁴⁸⁴ *Fath al-Qawwī al-Mubīn fi Sharḥ al-Arba'in wa Tatimmah al-Khamsīn*, p. 81.

⁴⁸⁵ *Fath al-Qawwī al-Mubīn fi Sharḥ al-Arba'in wa Tatimmah al-Khamsīn*, p. 81.

⁴⁸⁶ *Fath al-Qawwī al-Mubīn fi Sharḥ al-Arba'in wa Tatimmah al-Khamsīn*, p. 81.

⁴⁸⁷ *Fath al-Qawwī al-Mubīn fi Sharḥ al-Arba'in wa Tatimmah al-Khamsīn*, p. 81.

⁴⁸⁸ *Fath al-Qawwī al-Mubīn fi Sharḥ al-Arba'in wa Tatimmah al-Khamsīn*, p. 81.

⁴⁸⁹ *Fath al-Qawwī al-Mubīn fi Sharḥ al-Arba'in wa Tatimmah al-Khamsīn*, p. 81.

⁴⁹⁰ *Fath al-Qawwī al-Mubīn fi Sharḥ al-Arba'in wa Tatimmah al-Khamsīn*, p. 81.

Hadith Twenty-Four

On the authority of Abū Dharr al-Ghifārī ((رضي الله عنه)) from the Prophet ((ﷺ)) in which he narrates from his Lord - The blessed and The Exalted – indeed, He said:

يَا عِبَادِي: إِنِّي حَرَّمْتُ الظُّلْمَ عَلَى نَفْسِي، وَجَعَلْتَهُ بَيْنَكُمْ مُحَرَّمًا؛ فَلَا تَظَالَمُوا.
يَا عِبَادِي! كُلُّكُمْ صَائِلٌ إِلَّا مَنْ هَدَيْتَهُ، فَاسْتَهِدُونِي أَهْدِكُمْ. يَا عِبَادِي! كُلُّكُمْ جَائِعٌ إِلَّا مَنْ أَطْعَمْتَهُ، فَاسْتَطْعِمُونِي أَطْعِمَكُمْ. يَا عِبَادِي! كُلُّكُمْ عَارٍ إِلَّا مَنْ كَسَوْتَهُ، فَاسْتَكَسُونِي أَكْسِكُمْ. يَا عِبَادِي! إِنَّكُمْ تُخْطِئُونَ بِاللَّيْلِ وَالنَّهَارِ، وَأَنَا أَغْفِرُ الذُّنُوبَ جَمِيعًا؛ فَاسْتَغْفِرُونِي أَغْفِرْ لَكُمْ.
يَا عِبَادِي! إِنَّكُمْ لَنْ تَبْلُغُوا صُرِّي فَتَصُرُونِي، وَلَنْ تَبْلُغُوا نَفْعِي فَتَنْفَعُونِي.
يَا عِبَادِي! لَوْ أَنَّ أَوْلَكُمْ وَآخِرَكُمْ وَإِنْسَكُمْ وَجَنَّتُمْ كَانُوا عَلَى قَلْبِ رَجُلٍ وَاحِدٍ مِنْكُمْ، مَا زَادَ ذَلِكَ فِي مُلْكِي شَيْئًا. يَا عِبَادِي! لَوْ أَنَّ أَوْلَكُمْ وَآخِرَكُمْ وَإِنْسَكُمْ وَجَنَّتُمْ كَانُوا عَلَى أَفْجَرِ قَلْبِ رَجُلٍ وَاحِدٍ مِنْكُمْ، مَا نَقَصَ ذَلِكَ مِنْ مُلْكِي شَيْئًا. يَا عِبَادِي! لَوْ أَنَّ أَوْلَكُمْ وَآخِرَكُمْ وَإِنْسَكُمْ وَجَنَّتُمْ قَامُوا فِي صَعِيدٍ وَاحِدٍ، فَسَأَلُونِي، فَأَعْطَيْتُ كُلَّ وَاحِدٍ مَسْأَلَتَهُ، مَا نَقَصَ ذَلِكَ مِمَّا عِنْدِي إِلَّا كَمَا يَنْقُصُ الْمَخِيطُ إِذَا أُدْخِلَ الْبَحْرَ.
يَا عِبَادِي! إِنَّمَا هِيَ أَعْمَالُكُمْ أُخْصِيهَا لَكُمْ، ثُمَّ أُوَفِّيكُمْ بِهَا؛ فَمَنْ وَجَدَ خَيْرًا فَلْيَحْمَدِ اللَّهَ، وَمَنْ وَجَدَ غَيْرَ ذَلِكَ فَلَا يَلُومَنَّ إِلَّا نَفْسَهُ.

“O my servant indeed I prohibited oppression upon myself, and I have made it forbidden between yourselves, so, do not oppress each other.

O my servant all of you are misguided except for those whom I have guided so, seek guidance from me and I will guide you.

O my servant, all of you are hungry except for the one I feed so, ask me for food and I shall feed you.

O my servant, all of you are naked except for him whom I clothe, so ask for your clothing from me and I shall clothe you.

O my servant you sin by night and day, and I forgive all sins, so seek forgiveness from me and I shall forgive you.

O my servant you are not able to reach (a position) of harm so (you are not able) to harm me and you are not able to reach (a position) of benefit so (you are able) to benefit me.

O my servant if the first of you and the last of you, the human of you and the jinn of you were all pious as the most pious heart of one from among you, that would not increase a thing of my dominion.

O my servant if the first of you and the last of you, the human of you and the jinn of you were all wicked as the most wicked heart of one from among you, that would not decrease a thing of my dominion. if the first of you and the last of you, the human of you and the jinn of you stood in one place and were to ask me (for a thing) and I were to give each one of you what he asked for that would not decrease a thing of my dominion, that would not decrease what I possess except for what a needle that is dipped into the sea would decrease from it.

O my servant it is indeed your deeds which I account and recompense you for them, so, whoever finds good then let him praise Allah and whoever finds other than that then do not blame none other than himself.”

(Collected by Muslim)

COMMENTARY ON THE ḤADĪTH

I. Subject Matter of the Ḥadīth

The prohibition of oppression and the servant's dependency upon Allāh.⁴⁹¹

II. References of the Ḥadīth

This *Ḥadīth* has been collected in the following collection of *Ḥadīth*:

Ṣaḥīḥ Muslim (2577)

III. Authenticity of the Ḥadīth

This *Ḥadīth* has been collected by *Imām* Muslim (ؒ) in his authentic collection of *Ḥadīth*, popularly known as *Ṣaḥīḥ* Muslim. This makes it a *Ṣaḥīḥ Ḥadīth* or an authentic *Ḥadīth*. An important note is that this *Ḥadīth* is from the category *Ḥadīth* known as *Ḥadīth* Qudsī. *Ḥadīth* Qudsī is a *Ḥadīth* in which the Prophet (ﷺ) narrated on the authority of his Lord but it is not from the noble Qur'ān.⁴⁹²

IV. Status of the Ḥadīth

⁴⁹¹ *al-Afnān an-Nadiyyah bi-Sharḥ al-Arba'in an-Nawawiyyah*, p. 119.

⁴⁹² Muḥammad bin Ṣāliḥ al-'Uthaymīn, 1413, *Majmū' Fatāwa Wa Ras'ail asḥ-Shaykh Muḥammad ibn Ṣāliḥ al-'Uthaymīn*. Riyadh, Saudi Arabia: Dār al-Waṭan, vol. 9, p. 69.

The great and illustrious scholar *Shaykh-ul-Islām* Taqī ad-Dīn ‘Aḥmad ibn ‘Abdul-Ḥalīm Ibn Taymiyyah (رحمه الله) expounds the merits and virtues of this *Ḥadīth*:

“This *Ḥadīth* contains smee of the great principles of the religion, in knowledge and deeds, fundamentals and subsidiary issues.” ⁴⁹³

V. Selected Vocabulary

Term		Meaning
Arabic	English	
حُرِّمْتُ	<i>I have Prohibited</i>	Forbidden upon Myself. ⁴⁹⁴
الظُّلْم	<i>Oppression</i>	Linguistically, placing something in other than its correct place. ⁴⁹⁵
عَلَى نَفْسِي	<i>Upon Myself</i>	By My grace, presence, and kindness to My servants, I do not punish the innocent for the evils they did not do, and I do not punish anyone for the sins of others, and I do not detract from the reward of their good deeds, and I do not judge between people except with justice and equity. ⁴⁹⁶
وَجَعَلْتَهُ بَيْنَكُمْ وَمُحَرَّمًا	<i>and I have made it Prohibited Between Yourselves</i>	I ruled that it be forbidden upon yourselves. ⁴⁹⁷

⁴⁹³ Aḥmad bin Abdul-Ḥalīm ibn Taymiyyah, 1425/2004, *Majmū' Fatāwa Shaykh-ul-Islām Aḥmad bin Taymiyyah*. Riyadh, Saudi Arabia: King Fahd Complex for the Printing of the Holy Qur'ān, vol. 18, p. 157.

⁴⁹⁴ *at-Tuhfah ar-Rabāniyyah fī Sharḥ al-'Arba'in Ḥadīthan an-Nabawiyyah*, p. 64.

⁴⁹⁵ *at-Tuhfah ar-Rabāniyyah fī Sharḥ al-'Arba'in Ḥadīthan an-Nabawiyyah*, p. 64.

⁴⁹⁶ *at-Tuhfah ar-Rabāniyyah fī Sharḥ al-'Arba'in Ḥadīthan an-Nabawiyyah*, p. 64.

⁴⁹⁷ *at-Tuhfah ar-Rabāniyyah fī Sharḥ al-'Arba'in Ḥadīthan an-Nabawiyyah*, p. 64.

فَلَا تَظَالَمُوا	<i>So, Do Not Oppress each Other.</i>	Meaning, do not oppress each other. ⁴⁹⁸
كُلُّكُمْ ضَالٌّ	<i>All of You are Misguided</i>	That is, from the truth if left and abandoned. ⁴⁹⁹
إِلَّا مَنْ هَدَيْتَهُ	<i>Except for those Whom I Have Guided</i>	That is, My granting them success and capability by complying with my commands and staying away from what is prohibited. ⁵⁰⁰
فَاسْتَهْدُونِي	<i>So, Seek Guidance from Me</i>	Meaning, ask from Me guidance to the Path of Truth and to traverse upon it. ⁵⁰¹
أَهْدِيكُمْ	<i>I will Guide You</i>	That is, I will present to you evidence which is patently clear and grant you the ability and success to understand it. ⁵⁰²
فَاسْتَطْعِمُونِي	<i>So, ask Me for Food</i>	Meaning, seek your food from Me. ⁵⁰³
وَأَنَا أَغْفِرُ الذُّنُوبَ جَمِيعًا	<i>And I Forgive all Sins</i>	Except for (dying upon) Polytheism ⁵⁰⁴ and other than that which He choose not to forgive as He - The Exalted - has said: "Indeed, Allāh does not forgive association with Him, but He forgives what is less than that for whom He wills. And he who associates others with Allah has certainly fabricated a tremendous sin." (Sūrah an-Nisā' [4]: 48). ⁵⁰⁵

⁴⁹⁸ at-Tuhfah ar-Rabāniyyah fī Sharḥ al-'Arba'in Ḥadīthan an-Nabawiyyah, p. 64.

⁴⁹⁹ Aḥādīth al-'Arba'in an-Nawawiyyah ma' Zādahā Ibn Rajab wa 'alayhā Sharḥ al-Muwjiz al-Mufīd, p. 47.

⁵⁰⁰ at-Tuhfah ar-Rabāniyyah fī Sharḥ al-'Arba'in Ḥadīthan an-Nabawiyyah, p. 65.

⁵⁰¹ at-Tuhfah ar-Rabāniyyah fī Sharḥ al-'Arba'in Ḥadīthan an-Nabawiyyah, p. 65.

⁵⁰² at-Tuhfah ar-Rabāniyyah fī Sharḥ al-'Arba'in Ḥadīthan an-Nabawiyyah, p. 65.

⁵⁰³ at-Tuhfah ar-Rabāniyyah fī Sharḥ al-'Arba'in Ḥadīthan an-Nabawiyyah, p. 65.

⁵⁰⁴ This is, associating and ascribing partners and equals with Allah in that which is unique and specific to Him in regard to His worship, Lordship and Divine Names and Attributes.

⁵⁰⁵ at-Tuhfah ar-Rabāniyyah fī Sharḥ al-'Arba'in Ḥadīthan an-Nabawiyyah, p. 65.

فَاسْتَغْفِرُونِي	<i>So, seek Forgiveness from Me</i>	Ask me for forgiveness, which is: the covering of sin, the erasure of its trace, and safety from punishment. ⁵⁰⁶
قَامُوا فِي صَعِيدٍ وَاحِدٍ	<i>you stood in one pace</i>	In one land and in one place. ⁵⁰⁷
أَخَصِيهَا	<i>I account</i>	By protecting it with My knowledge and angels. ⁵⁰⁸
أَوْفِيكُمْ	<i>Recompense You</i>	I give you its full and complete reward. ⁵⁰⁹
وَجَدَ خَيْرًا	<i>Whoever Finds Good</i>	Reward and blessing by granting them success and the ability through achieving its means or by a good life. ⁵¹⁰
فَلْيَحْمَدِ	<i>Then Let him Praise Allāh</i>	For His granting success and the ability to enjoin in acts of worship that resulted in goodness and reward from Him and His mercy. ⁵¹¹
فَلَا يُلُومُن إِلَّا نَفْسَهُ	<i>Then do not Blame None other than Himself</i>	Because it preferred following vain desires rather than the pleasure of Allāh. So, they denied His Grace and did not submit to His rulings. ⁵¹²

VI. The Narrator of the Ḥadīth

See Ḥadīth no. 18 for a biography of the noble narrator.

VII. General Commentary of the Ḥadīth

⁵⁰⁶ at-Tuhfah ar-Rabāniyyah fī Sharḥ al-‘Arba’in Ḥadīthan an-Nabawiyyah, p. 65.

⁵⁰⁷ at-Tuhfah ar-Rabāniyyah fī Sharḥ al-‘Arba’in Ḥadīthan an-Nabawiyyah, p. 65.

⁵⁰⁸ at-Tuhfah ar-Rabāniyyah fī Sharḥ al-‘Arba’in Ḥadīthan an-Nabawiyyah, p. 65.

⁵⁰⁹ at-Tuhfah ar-Rabāniyyah fī Sharḥ al-‘Arba’in Ḥadīthan an-Nabawiyyah, p. 65.

⁵¹⁰ at-Tuhfah ar-Rabāniyyah fī Sharḥ al-‘Arba’in Ḥadīthan an-Nabawiyyah, p. 65.

⁵¹¹ at-Tuhfah ar-Rabāniyyah fī Sharḥ al-‘Arba’in Ḥadīthan an-Nabawiyyah, p. 66.

⁵¹² at-Tuhfah ar-Rabāniyyah fī Sharḥ al-‘Arba’in Ḥadīthan an-Nabawiyyah, p. 66.

This *Ḥadīth* contains many great benefits of the fundamentals of religion, its subsidiary branches, and its manner that Allāh has forbidden oppression for Himself, out of His Grace and Kindness to His servants, and He has made oppression forbidden between His creation, so that no one should be unjust to one another, and that all of the creation are astray from the Path of Truth except with Allāh's guidance and success and whoever asks Allāh for His guidance. He guides them. People are in need of Allāh, and whoever asks Allāh, He fulfils their need and suffices for them. People sin by day and night, and Allāh - Almighty - conceals and forgives them when the servant asks for forgiveness, and that they cannot, no matter how hard they try with their statements or deeds, they cannot harm nor benefit Him, and that if they were united with the heart of one person, pious or immoral, the piety would not increase the dominion of Allāh, and their immorality would not decrease anything from His dominion, because they are weak and in need of Allāh in every situation, time and place, and that if they stood in one place asking Allāh, granting each one their need or want, this would not detract nor decrease from what Allāh possesses and owes. Because His bounties, Glory be to Him, are full, and they are not diminished by spending, throughout the day and night, and Allāh enumerates all of His servants' deeds, recompensing them on the Day of Resurrection. So, whoever finds a reward for their good deeds, then let them thank Allāh for granting them the ability to obey Him.⁵¹³

VIII. Lessons and Benefits Derived from this Ḥadīth

⁵¹³ *Aḥādīth al-Arba'īn an-Nawawīyyah ma' Zādahā Ibn Rajab wa 'alayhā Sharḥ al-Muṣṣajjiz al-Mufīd*, p. 48.

Some of the lessons and benefits that may be derived from this *Ḥadīth* are:

1. Allāh has prohibited and absolved oppression upon himself, as His justice is complete.⁵¹⁴
2. Prohibition of the servants of Allāh oppressing each other.⁵¹⁵
3. The need of the servants of Allāh to ask their Lord for guidance, food, clothing and other than that from the affairs of the worldly life and the afterlife.⁵¹⁶
4. Allāh loves His servants that ask Him for all their needs from the affairs of the worldly life and the afterlife.⁵¹⁷
5. Complete sovereignty of Allāh, and the servants can neither benefit nor harm Him, rather, they can only benefit or harm themselves.⁵¹⁸
6. The servants are not free from making mistakes, and it is for them to repent to Allāh and seek His forgiveness.⁵¹⁹
7. The origin of piety and sin is the hearts, so if the heart is righteous and pious, then the limbs are righteous, and if the heart is sinful, the limbs will be sinful.⁵²⁰

⁵¹⁴ *Fath al-Qawwī al-Mubīn fi Sharḥ al-Arba'in wa Tatimmah al-Khamsīn*, p. 87.

⁵¹⁵ *Fath al-Qawwī al-Mubīn fi Sharḥ al-Arba'in wa Tatimmah al-Khamsīn*, p. 87.

⁵¹⁶ *Fath al-Qawwī al-Mubīn fi Sharḥ al-Arba'in wa Tatimmah al-Khamsīn*, p. 87.

⁵¹⁷ *Fath al-Qawwī al-Mubīn fi Sharḥ al-Arba'in wa Tatimmah al-Khamsīn*, p. 87.

⁵¹⁸ *Fath al-Qawwī al-Mubīn fi Sharḥ al-Arba'in wa Tatimmah al-Khamsīn*, p. 87.

⁵¹⁹ *Fath al-Qawwī al-Mubīn fi Sharḥ al-Arba'in wa Tatimmah al-Khamsīn*, p. 87.

⁵²⁰ *at-Tuhfah ar-Rabāniyyah fi Sharḥ al-Arba'in Ḥadīthan an-Nabawiyyah*, p. 67.

8. Allāh is not in need of the creation as if He gives to His creation from His Grace, from the first of them to the last of them giving them all that they asked, this will not decrease a thing from His sovereignty.⁵²¹
9. Encouraging the servants to obey and worship Allāh and warning them from falling into sin.⁵²²
10. The obligation to devote all aspect of worship to Allāh, from requests, seeking help and assistance, supplication and other than these.⁵²³



⁵²¹ *Fath al-Qawwī al-Mubīn fī Sharḥ al-Arbaʿīn wa Tatimmah al-Khamsīn*, p. 87.

⁵²² *Fath al-Qawwī al-Mubīn fī Sharḥ al-Arbaʿīn wa Tatimmah al-Khamsīn*, p. 87.

⁵²³ *Sharḥ ar-Raḍiyyah fī al-Arabʿīn al Nawwaiyyah*, p. 144.

Ḥadīth Twenty-Five

On the authority of Abū Dharr al-Ghifārī (رضي الله عنه) also (said): that some people from the Companions of the Messenger said to the Prophet (ﷺ):

يَا رَسُولَ اللَّهِ ذَهَبَ أَهْلُ الدُّثُورِ بِالْأُجُورِ؛ يُصَلُّونَ كَمَا نُصَلِّي، وَيَصُومُونَ كَمَا نَصُومُ، وَيَتَصَدَّقُونَ بِفُضُولِ أَمْوَالِهِمْ.

‘O Messenger of Allāh (ﷺ): the wealthy have made off with the rewards and good deeds; they pray just like us, they fast just like us, and they give charity from the excess of their wealth.

He (ﷺ) said:

أَوَلَيْسَ قَدْ جَعَلَ اللَّهُ لَكُمْ مَا تَصَدَّقُونَ؟ إِنَّ بِكُلِّ تَسْبِيحَةٍ صَدَقَةٌ، وَكُلِّ تَكْبِيرَةٍ صَدَقَةٌ، وَكُلِّ تَحْمِيدَةٍ صَدَقَةٌ، وَكُلِّ تَهْلِيلَةٍ صَدَقَةٌ، وَأَمْرٍ بِمَعْرُوفٍ صَدَقَةٌ، وَنَهْيٍ عَنِ مُنْكَرٍ صَدَقَةٌ، وَفِي بُضْعٍ أَحَدِكُمْ صَدَقَةٌ.

“Has Allāh not given you things to give in charity? Indeed, every-time you say, ‘Glory be to Allāh’⁵²⁴ (it is as an act of) voluntary charity; every-time you say, ‘Allāh is the greatest’⁵²⁵ (is an act of) voluntary charity; every-time you say, ‘All praise is due to Allāh’⁵²⁶ (is an act of) voluntary charity; and enjoying what is good (is an act of) voluntary charity; forbidding evil (is an act of) charity; and the performance of conjugal relations (is an act of) voluntary charity.”

They said:

يَا رَسُولَ اللَّهِ أَيَأْتِي أَحَدُنَا شَهْوَتُهُ وَيَكُونُ لَهُ فِيهَا أَجْرٌ؟

⁵²⁴ In the Arabic language, *Subhān Allāh*.

⁵²⁵ In the Arabic language, *Allāhu Akbar*.

⁵²⁶ In the Arabic language, *Alḥamdulillāh*.

‘O Messenger of Allāh (ﷺ) if one of us fulfils his marital desires will he be rewarded for that?’

He (ﷺ) said:

أَرَأَيْتُمْ لَوْ وَضَعَهَا فِي حَرَامٍ أَكَانَ عَلَيْهِ وَزْرٌ؟ فَكَذَلِكَ إِذَا وَضَعَهَا فِي الْحَلَالِ، كَانَ لَهُ أَجْرٌ.

“Do you not see, if he were to place it in that which is forbidden, he would be sinful? Thus, if he places it in that which is permissible, he is duly rewarded.”

(Collected by Muslim)

COMMENTARY ON THE ḤADĪTH

I. Subject Matter of the Ḥadīth

The means of attaining good and the different types of voluntary charity.⁵²⁷

II. References of the Ḥadīth

This *Ḥadīth* has been collected in the following collection of *Ḥadīth*:

Ṣaḥīḥ Muslim (720) (1006)

III. Authenticity of the Ḥadīth

⁵²⁷ *al-Afnān an-Nadiyyah bi-Sharḥ al-Arbaʿin an-Nawawiyyah*, p. 124.

This is another *Hādīth* collected by *Imām* Muslim (ﷺ) in *Ṣaḥīḥ* Muslim, as he deeded it to be *Ṣaḥīḥ*.

IV. Status of the *Hādīth*

Aḥmad ibn Muḥammad ibn ‘Alī ibn Hajar al-Haytamī (ﷺ) when extoling the merits and significance of this *Hādīth*, he says:

“This is a magnificent *Hādīth* due to it containing valuable principles from the principles of the religion.”⁵²⁸

V. Selected Vocabulary

Term		Meaning
Arabic	English	
أَهْلُ الدُّنْيَا	<i>The Wealthy</i>	Those who are wealthy or possess wealth in abundance. ⁵²⁹
فُضُولُ أَمْوَالِهِمْ	<i>Excess of Their Wealth</i>	Surplus wealth which is more than their needs or what is sufficient for them. ⁵³⁰
شَهَوَاتُهُ	<i>Marital Desires</i>	Carnal desires. ⁵³¹

VI. The Narrator of the *Hādīth*

See *Hādīth* no. 18 for a biography of the noble narrator.

⁵²⁸ *al-Faṭḥ al-Mubīn bi-Sharḥ al-Arabīn*, p. 441.

⁵²⁹ *Sharūḥ ar-Raḍīyyah fī al-Arabīn al-Nawwāwīyah*, p. 146.

⁵³⁰ *al-Afnān an-Nadiyyah bi-Sharḥ al-Arbaʿīn an-Nawwāwīyah*, p. 124.

⁵³¹ *al-Afnān an-Nadiyyah bi-Sharḥ al-Arbaʿīn an-Nawwāwīyah*, p. 124.

VII. General Commentary of the Ḥadīth

In this *Ḥadīth* we learn that when some of the less wealthy Companions of the Prophet (ﷺ) saw the wealthy Companions were able to give charity, from their surplus wealth, and yet they prayed and fasted as these people prayed and fasted, so they became concerned at their inability to give charity in the form of money. The Prophet (ﷺ) informed them that good deeds, such as, the remembrance of Allāh: the glorification of Allāh, praising Him, declaring that He is the Greatest, enjoining what is good and forbidding what is evil, and in enjoining of material relations, may also be considered to be acts and forms of charity. So, the believer whether they are wealthy or not may earn the great reward of giving charity.⁵³²

VIII. Lessons and Benefits Derived from this Ḥadīth

Some of the lessons and benefits that may be derived from this *Ḥadīth* are:

1. Keenness of the Companions to undertake righteous deeds and their strong desire for goodness.⁵³³
2. Charity is not limited to money and material wealth, even though it is principally derived from these.⁵³⁴

⁵³² *Aḥādīth al-Arbaʿīn an-Nawawīyyah maʾ Zādahā Ibn Rajab wa ʿalayhā Sharḥ al-Muʾjiz al-Mufīd*, p. 51 *al-Afnān an-Nadiyyah bi-Sharḥ al-Arbaʿīn an-Nawawīyyah*, p. 125.

⁵³³ *Faṭḥ al-Qawwī al-Mubīn fi Sharḥ al-Arbaʿīn wa Tatimmah al-Khamsīn*, p. 89.

⁵³⁴ *Faṭḥ al-Qawwī al-Mubīn fi Sharḥ al-Arbaʿīn wa Tatimmah al-Khamsīn*, p. 89.

3. The virtues and an encouragement to say, abundantly: ‘Glory be to Allāh’,⁵³⁵ ‘Allāh is the Greatest,’⁵³⁶ ‘All praise is due to Allāh’⁵³⁷
4. If a person is unable to undertake acts of worship, then they should undertake as much as possible of those acts of worship they are able to do.
538
5. An encouragement to enjoin what is good and forbid what is evil and this is an act of voluntary charity from the Muslim for himself and for others.
539
6. The engaging in marital relations, with one spouse, is a form of voluntary charity.⁵⁴⁰
7. The scholar mentioning evidence for some issues which are unknown and bring this to the attention of the inquirer in a summarised form.
8. The presence of the intention in permissible acts, may lead to them becoming acts of worship.⁵⁴¹
9. An encourage to engage in martial relations as it many benefits, from among them: the lowering of the gaze, lowering vain desires, lessening the chance of falling into prohibited matters, and an increase in children.⁵⁴²

⁵³⁵ That is, *Subhān Allāh*.

⁵³⁶ That is, *Allāhu Akbar*.

⁵³⁷ That is, *Alḥamdulillāh*.

⁵³⁸ *Faṭḥ al-Qaṣwī al-Mubīn fī Sharḥ al-Arbaʿīn wa Tatimmah al-Khamsīn*, p. 89.

⁵³⁹ *Faṭḥ al-Qaṣwī al-Mubīn fī Sharḥ al-Arbaʿīn wa Tatimmah al-Khamsīn*, p. 89.

⁵⁴⁰ *Faṭḥ al-Qaṣwī al-Mubīn fī Sharḥ al-Arbaʿīn wa Tatimmah al-Khamsīn*, p. 89.

⁵⁴¹ *Aḥādīth al-Arbaʿīn an-Nawawīyyah maʾ Zādahā Ibn Rajab wa ʿalayhā Sharḥ al-Muwjiz al-Mufīd*, p. 50.

⁵⁴² *Aḥādīth al-Arbaʿīn an-Nawawīyyah maʾ Zādahā Ibn Rajab wa ʿalayhā Sharḥ al-Muwjiz al-Mufīd*, p. 50.

10. This Ḥadīth is one of the principle evidences in establishing *Qiyās* or Deductive Analogy which is represented in the part of this hadith in which the Prophet (ﷺ) said: “Do you not see, if he were to place it in that which is forbidden, he would be sinful? Thus, if he places it in that which is permissible, he is duly rewarded.” ⁵⁴³



⁵⁴³ *al-Afnān an-Nadiyyah bi-Sharḥ al-Arbaʿīn an-Nawawiyyah*, p. 125.

Ḥadīth Twenty-Six

On the authority of Abū Hurayrah (رضي الله عنه) who said: the Messenger of Allāh (ﷺ) said:

كُلُّ سُلَامَى مِنَ النَّاسِ عَلَيْهِ صَدَقَةٌ، كُلُّ يَوْمٍ تَطْلُعُ فِيهِ الشَّمْسُ تَعْدِلُ بَيْنَ اثْنَيْنِ صَدَقَةٌ، وَتُعِينُ الرَّجُلَ فِي دَابَّتِهِ فَتَحْمِلُهُ عَلَيْهَا أَوْ تَرْفَعُ لَهُ عَلَيْهَا مَتَاعَهُ صَدَقَةٌ، وَالْكَلِمَةُ الطَّيِّبَةُ صَدَقَةٌ، وَبِكُلِّ خُطْوَةٍ تَمْشِيهَا إِلَى الصَّلَاةِ صَدَقَةٌ، وَتُمِيطُ الْأَذَى عَنِ الطَّرِيقِ صَدَقَةٌ.

“Every joint (of the human body) upon it is charity, every day, when the sun rises , to judge justly between two people is a form of charity; to help a man to alight his riding steed by lifting him onto it or hoisting his luggage onto the steed is a form of charity; a good word is a form of charity; every step taken toward the mosque is a form of charity; and remove something harmful from the pathway is a form of charity.”

(Collected by Bukhārī and Muslim)

COMMENTARY ON THE ḤADĪTH

I. Subject Matter of the Ḥadīth

The acts of voluntary charity which is befitting for the Muslim to give during the day or night.⁵⁴⁴

⁵⁴⁴ *al-Afnān an-Nadiyyah bi-Sharḥ al-Arbaʿin an-Nawawiyyah*, p. 128.

II. References of the Ḥadīth

This *Ḥadīth* has been collected in the following collection of *Ḥadīth*:

Ṣaḥīḥ Bukhārī (2707) (2891)

Ṣaḥīḥ Muslim (1009)

III. Authenticity of the Ḥadīth

Both *Imām* Bukhārī (رحمه الله) and *Imām* Muslim (رحمه الله) have collected this *Ḥadīth* in their authentic collections of *Ḥadīth*, *Ṣaḥīḥ* Bukhārī and *Ṣaḥīḥ* Muslim, with both of them declaring it to be *Ṣaḥīḥ*.

IV. Status of the Ḥadīth

The eminent position of this *Ḥadīth* is expressed by the scholar Muḥammad bin Abdullah al-Jardānī (d. 1331 AH) (رحمه الله), when he said:

“Indeed, this *Ḥadīth*, is a magnificent *Ḥadīth* and a foundation from the foundations of the religion.

V. Selected Vocabulary

Term		Meaning
Arabic	English	
سَلَامَى	<i>Joint (of the Human Body)</i>	The bones that are between each joint and according to a <i>Ḥadīth</i> they are approximately 360 in number. ⁵⁴⁵

⁵⁴⁵ *Aḥādīth al-Arbaʿīn an-Nawawīyyah maʾ Zādahā Ibn Rajab wa ʿalayhā Sharḥ al-Muʿjiz al-Mufīd*, p. 51.

تَعْدِلُ بَيْنَ اثْنَيْنِ	<i>To Judge Justly Between Two People</i>	Surplus wealth which is more than their needs or what is sufficient for them. ⁵⁴⁶
فَتَحْمِلُهُ عَلَيْهَا	<i>By Lifting him onto it</i>	To help them alight their riding stead. ⁵⁴⁷
الْكَلِمَةُ الطَّيِّبَةُ	a good word	That which makes the one addressed happy and brings the hearts together. ⁵⁴⁸
يُؤَيِّدُ الْأَذَى عَنِ الطَّرِيقِ	<i>Remove Something Harmful from the Pathway</i>	To remove that which causes harm to walkers, such as, stones, refuse, thorns and the like. ⁵⁴⁹

VI. The Narrator of the Ḥadīth

See Ḥadīth no. 9 for a biography of the noble narrator.

VII. General Commentary of the Ḥadīth

The Noble Prophet (ﷺ) tells us in this *Ḥadīth* that every joint of the human body should give charity, every day. They – the believers – should show gratitude to Allāh and praise Him for forming within them the different parts of the body whether they are apparent or hidden and so the servant should show gratitude for this continual blessing and grace, and that every act of goodness is such as reconciliation between people, judging between them with justice, giving the greetings of peace, good speech, helping the

⁵⁴⁶ *al-Afnān an-Nadiyyah bi-Sharḥ al-Arbaʿin an-Nawawīyyah*, p. 124.

⁵⁴⁷ *Aḥādīth al-Arbaʿin an-Nawawīyyah maʾ Zādahā Ibn Rajab wa ʿalayhā Sharḥ al-Muwjiz al-Mufīd*, p. 51.

⁵⁴⁸ *al-Afnān an-Nadiyyah bi-Sharḥ al-Arbaʿin an-Nawawīyyah*, p. 127.

⁵⁴⁹ *Aḥādīth al-Arbaʿin an-Nawawīyyah maʾ Zādahā Ibn Rajab wa ʿalayhā Sharḥ al-Muwjiz al-Mufīd*, p. 51.

needy, helping and advising the Muslims with words and deeds. Each of these matters are considered to be an act of voluntary charity.⁵⁵⁰

VIII. Lessons and Benefits Derived from this Ḥadīth

Some of the lessons and benefits that may be derived from this *Ḥadīth* are:

1. Charity is upon every joint of the human body, daily.⁵⁵¹
2. An encouragement to bring two disputing parties together, with justice.⁵⁵²
3. An encouragement for the Muslim to pay attention to the needs of others.⁵⁵³
4. An exhortation to speak goodness, such as: the remembrance of Allāh, reading, teaching, proselytizing and other than these.⁵⁵⁴
5. The virtues and merits of walking to the mosque.⁵⁵⁵
6. The virtue and merit of removing something harmful from the path or walkway.⁵⁵⁶
7. All goodness which is loved by Allāh, and He is please with is from worship and kindness and may be considered an act of voluntary charity.⁵⁵⁷

⁵⁵⁰ *Aḥādīth al-Arba'in an-Nawawīyyah ma' Zādahā Ibn Rajab wa 'alayhā Sharḥ al-Muwjiz al-Mufīd*, p. 52.

⁵⁵¹ *Fath al-Qawwī al-Mubīn fi Sharḥ al-Arba'in wa Tatimmah al-Khamsīn*, p. 91.

⁵⁵² *Fath al-Qawwī al-Mubīn fi Sharḥ al-Arba'in wa Tatimmah al-Khamsīn*, p. 91.

⁵⁵³ *Fath al-Qawwī al-Mubīn fi Sharḥ al-Arba'in wa Tatimmah al-Khamsīn*, p. 91.

⁵⁵⁴ *Fath al-Qawwī al-Mubīn fi Sharḥ al-Arba'in wa Tatimmah al-Khamsīn*, p. 91.

⁵⁵⁵ *Fath al-Qawwī al-Mubīn fi Sharḥ al-Arba'in wa Tatimmah al-Khamsīn*, p. 91.

⁵⁵⁶ *Fath al-Qawwī al-Mubīn fi Sharḥ al-Arba'in wa Tatimmah al-Khamsīn*, p. 91.

⁵⁵⁷ *al-Afnān an-Nadiyyah bi-Sharḥ al-Arba'in an-Nawawīyyah*, p. 129.

8. A small act of goodness may result in a great reward, by the Grace of Allāh.⁵⁵⁸
9. The importance of regularly performing supererogatory acts of worship.⁵⁵⁹
10. Voluntary charity is not limited to being material wealth.⁵⁶⁰



⁵⁵⁸ *at-Tuhfah ar-Rabāniyyah fī Sharḥ al-‘Arba‘in Ḥadīthan an-Nabawiyyah*, p. 73.

⁵⁵⁹ *at-Tuhfah ar-Rabāniyyah fī Sharḥ al-‘Arba‘in Ḥadīthan an-Nabawiyyah*, p. 72.

⁵⁶⁰ *at-Tuhfah ar-Rabāniyyah fī Sharḥ al-‘Arba‘in Ḥadīthan an-Nabawiyyah*, p. 73.

Ḥadīth Twenty-Seven

On the authority of Nawwās bin Samʿān (رضي الله عنه) from the Prophet (ﷺ) said:

الْبِرُّ حُسْنُ الْخُلُقِ، وَالْإِثْمُ مَا حَاكَ فِي صَدْرِكَ، وَكَرِهْتَ أَنْ يَطَّلَعَ عَلَيْهِ النَّاسُ.

“Righteousness is good manners and sin is that which waivers in your chest, and that which you dislike to be exposed.”

(Collected by Muslim)

COMMENTARY ON THE ḤADĪTH

I. Subject Matter of the Ḥadīth

The measure of righteousness and sin.⁵⁶¹

II. References of the Ḥadīth

This *Ḥadīth* has been collected in the following collection of *Ḥadīth*:

Ṣaḥīḥ Muslim (2553)

III. Authenticity of the Ḥadīth

This is another authentic *Ḥadīth* collected by *Imām* Muslim (رضي الله عنه) in his *Ṣaḥīḥ* collection of *Ḥadīth* known as *Ṣaḥīḥ* Muslim.

⁵⁶¹ *al-Afnān an-Nadiyyah bi-Sharḥ al-Arbaʿin an-Nawawīyyah*, p. 140.

IV. Status of the Ḥadīth

The scholars have commented on the virtues and merits of this noble *Ḥadīth* as Aḥmad ibn Muḥammad ibn ‘Alī ibn Hajar al-Haytamī (رحمته الله) said:

“This *Ḥadīth* is from his (رحمته الله) comprehensive speech of the Prophet (ﷺ), rather, the most concise since righteousness is a comprehensive term that encompasses all good deeds and characteristics of goodness, and sin is a comprehensive term that encompasses all evil and evil deeds, big and small.”⁵⁶²

V. Selected Vocabulary

Term		Meaning
Arabic	English	
الْبِرُّ	<i>Righteousness</i>	It is an expression of what is required by Islamic law, obligatory or recommended. ⁵⁶³ Righteousness includes all latent acts of worship, such as belief in Allāh, His Angels, His Scriptures, and His Messengers, and manifest acts of worship, such as spending money in what Allāh loves; establishing the prayer; giving <i>Zakah</i> ; fulfilling a covenant; being patient with predestination, such as sickness and poverty, and with obedience, such as patience when meeting the enemy. ⁵⁶⁴
حُسْنُ الْخُلُقِ	<i>Good Manners</i>	It is fairness in dealing, gentleness in disagreeing, justice in rulings, generosity, and benevolence in times

⁵⁶² *al-Faṭḥ al-Mubīn bi-Sharḥ al-Arabīn*, pp. 461 – 462.

⁵⁶³ *at-Tuhfah ar-Rabāniyyah fī Sharḥ al-‘Arba‘īn Ḥadīthan an-Nabawiyyah*, p. 74.

⁵⁶⁴ *Jāmi’ ‘Ulūm wa al-Ḥikam fī Sharḥ Khamsīn Ḥadīthan min Jawāmi’ al-Kalam*, p. 572.

		of ease, selflessness in times of hardship, and other than that from good qualities. ⁵⁶⁵
الإثم	<i>Sin</i>	A comprehensive term that refers to all evil deeds. ⁵⁶⁶
ما حاك	<i>That Which Waivers</i>	Agitation in the soul and hesitation in the heart, and not being reassured by it. ⁵⁶⁷

VI. The Narrator of the Ḥadīth

He is Nawwās bin Sam'ān bin Khālīd bin Abdullah al-Kalābī (رضي الله عنه) a noble Companion of the Prophet (ﷺ). It is said that his father, Sam'ān bin Khalid (رضي الله عنه) came to the Prophet (ﷺ), so the Messenger of Allāh (ﷺ) called for him, and Sam'ān (رضي الله عنه) gave him his sandals, so the Messenger of Allāh (ﷺ) accepted them. He died, approximately in the year 50 AH.⁵⁶⁸

VII. General Commentary of the Ḥadīth

In this Ḥadīth we learn that the term 'righteousness' is a comprehensive term signifying all that which is good and its abundance, and good manner which is that a person is open minded, open heart, tranquil hearted, and good in their dealings. Then the Messenger of Allāh (ﷺ) clarified that 'sin' is that which weavers in the soul of the believer, causes doubt, the heart not to be tranquil, and this is specific to the People of *Imān*. As for the People of sin and immorality, sins do not weaver in their souls, and it is not despicable to their natures, rather, they are open in their sinning and are

⁵⁶⁵ *at-Tuhfah ar-Rabāniyyah fī Sharḥ al-'Arba'in Ḥadīthan an-Nabawiyyah*, pp. 74 – 75.

⁵⁶⁶ *al-Fath al-Mubīn bi-Sharḥ al-Arab'in*, p. 462.

⁵⁶⁷ *at-Tuhfah ar-Rabāniyyah fī Sharḥ al-'Arba'in Ḥadīthan an-Nabawiyyah*, p. 75

⁵⁶⁸ *al-Afnān an-Nadiyyah bi-Sharḥ al-Arba'in an-Nawawiyyah*, p. 139; *Sharūḥ ar-Raḍiyyah fī al-Arab'in al-Nawwaiyyah*, pp. 153 – 154.

proud of engaging in it. This is the scale of measurement mentioned by the Messenger of Allāh (ﷺ) and it is for the People of Good and Righteousness.⁵⁶⁹

VIII. Lessons and Benefits Derived from this Ḥadīth

Some of the lessons and benefits that may be derived from this *Ḥadīth* are:

1. Expounding the definition and principles of righteousness and sin.⁵⁷⁰
2. A clarification of good manners being a great affair.⁵⁷¹
3. The Muslim gives precedence to that which is clearly permissible than that which is doubtful.⁵⁷²
4. The Muslim who fears Allāh does not engage in that which does not cause tranquillity in the heart, even if a religious verdict has been given permitting it, as long as it is not an affair which is clearly sanctioned by Islāmic law.⁵⁷³
5. The keenness of the Companions to know and understand what is *Ḥalāl* and *Ḥarām*, righteousness and sin.⁵⁷⁴

⁵⁶⁹ *al-Afnān an-Nadiyyah bi-Sharḥ al-Arba'in an-Nawawiyyah*, p. 140.

⁵⁷⁰ *at-Tuhfah ar-Rabāniyyah fī Sharḥ al-'Arba'in Ḥadīthan an-Nabawiyyah*, p. 75

⁵⁷¹ *Fath al-Qawwī al-Mubīn fī Sharḥ al-Arba'in wa Tatimmah al-Khamsīn*, p. 94.

⁵⁷² *Fath al-Qawwī al-Mubīn fī Sharḥ al-Arba'in wa Tatimmah al-Khamsīn*, p. 94.

⁵⁷³ *Fath al-Qawwī al-Mubīn fī Sharḥ al-Arba'in wa Tatimmah al-Khamsīn*, p. 95.

⁵⁷⁴ *Fath al-Qawwī al-Mubīn fī Sharḥ al-Arba'in wa Tatimmah al-Khamsīn*, p. 95.

6. Truth and falsehood are not confused for the discerning believer, rather they know the truth through light that is in their heart, and they turn away from falsehood and repudiate it.⁵⁷⁵
7. The scales to weigh sin is, it is that which waivers in the soul, and it is not tranquil in the heart.⁵⁷⁶
8. The believer dislikes that their shortcoming and flaws being exposed to the people.⁵⁷⁷
9. Sin has two distinctive signs: it is that which waivers in the soul and it is that which one dislikes being exposed.⁵⁷⁸
10. In this *Ḥadīth* is evidence that the soul has feelings founded in the *fiṭrah* or the Natural State by which is either praised or condemned for, and it is able to distinguish between righteousness and sin, as Allāh has naturally endowed it with knowing the truth, accepting it, placed in its nature is love of it and to turn away from its opposite.⁵⁷⁹



⁵⁷⁵ *at-Tuhfah ar-Rabāniyyah fī Sharḥ al-‘Arba’in Ḥadīthan an-Nabawiyyah*, p. 75.

⁵⁷⁶ *Sharūḥ ar-Raḍiyyah fī al-Arab’in al-Nawwaiyyah*, p. 157.

⁵⁷⁷ *Sharūḥ ar-Raḍiyyah fī al-Arab’in al-Nawwaiyyah*, p. 157.

⁵⁷⁸ *al-Afnān an-Nadiyyah bi-Sharḥ al-‘Arba’in an-Nawwaiyyah*, p. 140.

⁵⁷⁹ *al-Afnān an-Nadiyyah bi-Sharḥ al-‘Arba’in an-Nawwaiyyah*, p. 140.

And on the authority of Wābiṣah bin Ma'bad (رضي الله عنه) who said: 'I came to the Messenger of Allāh (ﷺ) and he said:

جِئْتَ تَسْأَلُ عَنِ الْبِرِّ؟ قُلْتُ

“You came to ask about righteousness?”

I said:

نَعَمْ

‘Yes.’

So, he (رضي الله عنه) said:

اسْتَفْتِ قَلْبَكَ، الْبِرُّ مَا أَطْمَأْنَنْتَ إِلَيْهِ النَّفْسُ، وَأَطْمَأَنَّ إِلَيْهِ الْقَلْبُ، وَالْإِثْمُ مَا حَاكَ فِي النَّفْسِ وَتَرَدَّدَ فِي الصَّدْرِ، وَإِنْ أَفْتَاكَ النَّاسُ وَأَفْتَوْكَ.

“Question your heart. Righteousness is what causes tranquillity in your soul and causes your heart to feel tranquil; and sin is that waivers in the soul and causes doubt in one’s chest even if people give you their edicts (in favour of this).”

(A good’ narration collected in the *musnads* of the two *Imāms* Aḥmad bin Ḥanbal and ad-Dārimī with a good chain of narrators)

COMMENTARY ON THE ḤADĪTH

I. Subject Matter of the Ḥadīth

The scale of measurement of ‘righteousness’ and ‘sin’.⁵⁸⁰

II. References of the Ḥadīth

This Ḥadīth has been collected in the following collection of Ḥadīth:

Musnad Imām Aḥmad bin Ḥanbal (17999)⁵⁸¹

Musnad (Sunan) ad-Dārimī (2575)⁵⁸²

III. Authenticity of the Ḥadīth

This Ḥadīth has been collected in the *Imām Aḥmad bin Ḥanbal* (رحمہ اللہ) and in the *Musnad Imām ad-Dārimī* (رحمہ اللہ). This Ḥadīth has been declared *ḍa’if* or weak by several *Muhadiththūn* or scholars of Ḥadīth, due to issues with their chains of narrators. From among these scholars are: Ibn Rajab al-Ḥanbalī,⁵⁸³ ibn Hajar al-Haytamī,⁵⁸⁴ and *Shaykh* Shu’ayb al-Arna’ūṭ.⁵⁸⁵ Despite this, the Ḥadīth is considered to be *Ṣaḥīḥ* as it is supported by other chains of narration.⁵⁸⁶

IV. Status of the Ḥadīth

⁵⁸⁰ *al-Afnān an-Nadiyyah bi-Sharḥ al-Arba’in an-Nawawīyyah*, p. 142.

⁵⁸¹ *Musnad al-Imām Aḥmad bin Ḥanbal*, vol. 29, p. 523, no. 17999.

⁵⁸² Abdullah Abdur-Raḥmān, 1421/2000, *Musnad (Sunan) ad-Dārimī*. Riyadh, Saudi Arabia: Dār al-Mughnī, p. 1649, no. 2575.

⁵⁸³ *Jāmi’ ‘Ulūm wa al-Ḥikam fi Sharḥ Khamsīn Ḥadīthan min Jarwāmī’ al-Kalam*, p. 567.

⁵⁸⁴ *al-Faṭḥ al-Mubīn bi-Sharḥ al-Arabīn*, p. 467.

⁵⁸⁵ *Musnad al-Imām Aḥmad bin Ḥanbal*, vol. 29, pp. 523 – 524.

⁵⁸⁶ *al-Afnān an-Nadiyyah bi-Sharḥ al-Arba’in an-Nawawīyyah*, pp. 1401 – 142; *al-Faṭḥ al-Mubīn bi-Sharḥ al-Arabīn*, pp. 467 – 468; *Musnad al-Imām Aḥmad bin Ḥanbal*, vol. 29, pp. 523 – 524; *aṣ-Ṣaḥīḥ al-Musnad mimā laysa fi aṣ-Ṣaḥīḥayn*, vol. p. 489.

The significance and value of this *Ḥadīth* is captured by *Shaykh* Abdur-Raḥmān bin Nāṣir al-Barrāk, when he said:

“The *Ḥadīth* is a fundamental in (understanding) the meaning of ‘righteousness’ and ‘sin’.” ⁵⁸⁷

V. Selected Vocabulary

Term		Meaning
Arabic	English	
استفت قلبك	<i>Question Your Heart</i>	Seek a verdict from your heart. ⁵⁸⁸
تَرَدَّدَ فِي الصَّدْرِ	<i>Causes Doubt in One's Chest</i>	What causes doubt in your heart and causes it to waiver, neither being open or nor tranquil. ⁵⁸⁹

VI. The Narrator of the Ḥadīth

He is Wābiṣah bin Ma'bad bin Mālik bin ‘Ubayd al-Asadī (رضي الله عنه), known by his paedonym Abū Salim. He was a Companion of the Prophet (ﷺ). He in Kūfā, then moved to ar-Raqqā, and lived there until he died. He was known for crying, not being able to withhold his tears. He died in Raqqā, and his grave is at the minaret of the Congregational Mosque in Rāfiqah.⁵⁹⁰

VII. General Commentary of the Ḥadīth

In this Ḥadīth the illustrious Companion Wābiṣah bin Ma'bad (رضي الله عنه) asked the Messenger of Allāh (ﷺ) about ‘righteousness’ and ‘sin’. He was granted

⁵⁸⁷ *al-Fawā'id al-Mustanbaṭah min al-Arab'in al-Nawwaiyyah*, p. 77.

⁵⁸⁸ *al-Afnān an-Nadiyyah bi-Sharḥ al-Arba'in an-Nawwaiyyah*, p. 142.

⁵⁸⁹ *al-Afnān an-Nadiyyah bi-Sharḥ al-Arba'in an-Nawwaiyyah*, p. 142.

⁵⁹⁰ *Sharūḥ ar-Raḍiyyah fī al-Arab'in al-Nawwaiyyah*, p. 154; *al-Fath al-Mubīn bi-Sharḥ al-Arab'in*, p. 462.

fore-knowledge, by Allāh, of what Wābiṣah (رضي الله عنه), was about to ask him (رضي الله عنه), to which he (رضي الله عنه) informed Wābiṣah (رضي الله عنه) of the scales of measurement to determine and discern what is ‘righteousness’ and ‘sin’: that which calms the soul, expands the chest, causes tranquillity in the heart, while ‘sin’ is the opposite. Then he (رضي الله عنه) clarified for him a clear standard of measure: to question one’s heart when the people give (religious) verdicts (stating some is not sinful).⁵⁹¹

VIII. Lessons and Benefits Derived from this Ḥadīth

Some of the lessons and benefits that may be derived from this *Ḥadīth* are:

1. Righteousness produces tranquillity.⁵⁹²
2. Having doubts about a thing and being embarrassed about it evidence that it is sinful.⁵⁹³
3. The exemplary manners of the Prophet (ﷺ).⁵⁹⁴
4. The difference between truth and falsehood is not confusing for the believer endowed with perception.⁵⁹⁵
5. Sin and disobedience cause misery for the human and causes them to fall into destitution, struggle, anxiety, and depression.⁵⁹⁶

⁵⁹¹ *al-Afnān an-Nadiyyah bi-Sharḥ al-Arbaʿin an-Nawawīyyah*, pp. 142 - 143.

⁵⁹² *al-Fawāʿid al-Mustanbāṭah min al-Arabʿin al-Nawwāiyyah*, p. 78.

⁵⁹³ *al-Fawāʿid al-Mustanbāṭah min al-Arabʿin al-Nawwāiyyah*, p. 78.

⁵⁹⁴ *al-Fawāʿid al-Mustanbāṭah min al-Arabʿin al-Nawwāiyyah*, p. 78.

⁵⁹⁵ *al-Afnān an-Nadiyyah bi-Sharḥ al-Arbaʿin an-Nawawīyyah*, p. 143.

⁵⁹⁶ *al-Afnān an-Nadiyyah bi-Sharḥ al-Arbaʿin an-Nawawīyyah*, p. 143.

6. Worship, particularly done in abundance, increases tranquillity of the soul; expands the chest; causes the heart to be firm; and the intellect to be guided.⁵⁹⁷
7. The believer seeks the truth and surround his soul with it.⁵⁹⁸
8. The one who earnestly exerts himself in attaining the truth, but was not able to reach it, is not judged according to their shortcoming nor as being sinful but will earn a reward.⁵⁹⁹
9. From the miracles of the Prophet (ﷺ) is that he was able to inform the inquirer of what they intended to ask before they asked the question, which is from the knowledge of the unseen which Allāh gave him the ability to know.⁶⁰⁰
10. This *Ḥadīth* should not be considered evidence nor substantiate the doctrines of the mystics, such as *Kashf* or 'unveiling' or *Ilhām* or 'inspiration' and other deviated concepts as they were thoroughly repudiated by the *Salaf aṣ-Ṣāliḥ* or the Pious Predecessors, as these mystical doctrines refer to personal opinions, speculation, desires and tastes and not, as indicated in this *Ḥadīth*, to established theological and legal principles and scriptural evidence.⁶⁰¹



⁵⁹⁷ *al-Afnān an-Nadiyyah bi-Sharḥ al-Arba'in an-Nawawīyyah*, p. 143.

⁵⁹⁸ *al-Afnān an-Nadiyyah bi-Sharḥ al-Arba'in an-Nawawīyyah*, p. 144.

⁵⁹⁹ *al-Afnān an-Nadiyyah bi-Sharḥ al-Arba'in an-Nawawīyyah*, p. 144.

⁶⁰⁰ *al-Afnān an-Nadiyyah bi-Sharḥ al-Arba'in an-Nawawīyyah*, p. 143.

⁶⁰¹ *al-Afnān an-Nadiyyah bi-Sharḥ al-Arba'in an-Nawawīyyah*, p. 144.

Ḥadīth Twenty-Eight

On the authority of Abū Najīḥ al-ʿIrbād bin Sāriyyah (رضي الله عنه) who said:

وَعَظَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَوْعِظَةً وَجَلَتْ مِنْهَا الْقُلُوبُ، وَذَرَفَتْ مِنْهَا الْعُيُونُ، فَقُلْنَا: يَا رَسُولَ اللَّهِ! كَأَنَّهُمْ مَوْعِظَةٌ مُودَّعٍ فَأَوْصِنَا،

The Messenger Allāh (ﷺ) gave us a exhortation which filled the heart with fear and cause tears to be shed so, we said: ‘O Messenger of Allāh (ﷺ) it is as if you are giving us a farewell sermon so, please advise us.’

He (ﷺ) said:

أَوْصِيَكُمْ بِتَقْوَى اللَّهِ، وَالسَّمْعِ وَالطَّاعَةِ وَإِنْ تَأَمَّرَ عَلَيْكُمْ عَبْدٌ، فَإِنَّهُ مَنْ يَعِشْ مِنْكُمْ فَسَيَرَى اخْتِلَافًا كَثِيرًا، فَعَلَيْكُمْ بِسُنَّتِي وَسُنَّةِ الْخُلَفَاءِ الرَّاشِدِينَ الْمُهْدِيِّينَ، عَضُّوا عَلَيْهَا بِالنَّوَاجِدِ، وَإِيَّاكُمْ وَمُخَدَّاتِ الْأُمُورِ؛ فَإِنَّ كُلَّ بِدْعَةٍ ضَلَالَةٌ.

“I advise you to fear Allāh and to obey even if a slave is placed in authority over you. Whoever from among you lives, then he shall see many disagreements, so, adhere to my Sunnah and the sunnah of the Rightly Guided Caliphs, hold onto it with your molar teeth and beware of newly invented matters (in the religion) for indeed every heresy is misguidance.”

(Collected by Abū Dāwūd, at-Tirmithī and he said: ‘a good’ ‘authentic’ narration)

COMMENTARY ON THE ḤADĪTH

I. Subject Matter of the Ḥadīth

A comprehensive testament in the (correct) methodology.⁶⁰²

II. References of the Ḥadīth

This Ḥadīth has been collected in the following collection of Ḥadīth:

Ṣaḥīḥ Sunan Abū Dāwūd (4607)

Ṣaḥīḥ Sunan at-Tirmithī (2676)

III. Authenticity of the Ḥadīth

*This Ḥadīth was declared to be authentic – Ḥassan Ṣaḥīḥ – by Imām at-Tirmithī (رحمته الله). Similarly, it has been declared to be authentic – Ṣaḥīḥ – by Imām al-Albānī (رحمته الله).*⁶⁰³

IV. Status of the Ḥadīth

Shaykh Abdur-Raḥmān bin Nāṣir al-Barrāk, extols the importance and great merit of this Ḥadīth:

⁶⁰² *al-Afnān an-Nadiyyah bi-Sharḥ al-Arba'in an-Nawawiyah*, p. 148.

⁶⁰³ Muhammad Nāṣir ad-Dīn al-Albānī, 1417/1997, *Ṣaḥīḥ Sunan Ibn Mājah*. Riyadh, Saudi Arabia: Maktab al-Ma'arif, vol. 3, pp. 32 – 33; Muhammad Nāṣir ad-Dīn al-Albānī, 1419/1998, *Ṣaḥīḥ Sunan Abū Dāwūd li-Imām al-Ḥāfiẓ Sulaymān ibn al-Ash'ath ibn Ishāq al-Azdī as-Sijistānī*. Riyadh, Saudi Arabia: Maktab al-Ma'arif vol. 3, pp. 118 – 119; *Ṣaḥīḥ Sunan at-Tirmithī*, vol.3, pp. 69 70; Muhammad Nāṣir ad-Dīn al-Albānī, 1400/1980, *Kitāb as-Sunnah li-Imām al-Ḥāfiẓ Abī Bakar 'Amrū bin Abī 'Āsim ad-Ḍiḥḥak bin Mukhkhlad ash-Shaybānī wa Ma'hū Zilāl al-Jannah fī Takhrīj as-Sunnah*. Beirut, Lebanon: al-Maktab al-Islāmī, pp. 16 – 17.

“The *Ḥadīth* is a fundamental in holding fast to the *Sunnah* of the Messenger of Allāh (ﷺ) and the *Sunnah* of the Rightly Guided Caliphs.”⁶⁰⁴

V. Selected Vocabulary

Term		Meaning
Arabic	English	
وَعظَنَا	<i>An Exhortation</i>	Advised us and gave us a reminder. ⁶⁰⁵
وَجَلَّتْ	<i>Filled (the Heart) with Fear</i>	From severe fear. ⁶⁰⁶
مَوْعِظَةُ مُودِّعٍ	<i>Farewell Sermon</i>	They understood this from his overemphasis which induced fear and his warning them, leading them to think that he was leaving them as the one leaving advise in a manner others do not ⁶⁰⁷
فَأَوْصَيْنَا	<i>Advise Us</i>	A comprehensive and complete advice. ⁶⁰⁸
تَقْوَى اللَّهِ	<i>Fear Allāh</i>	Obedying His commands and avoiding His prohibitions. ⁶⁰⁹
السَّمْعُ وَالطَّاعَةُ	<i>Hear and Obey</i>	to the rulers of affairs, it is necessary to listen to the commands of the ruler, to know and understand, it is obligatory to obey him. ⁶¹⁰
وَلَوْ أَنَّ تَأْمُرَ عَلَيْكُمْ عَبْدٌ	<i>Even if a Slave is Placed in</i>	And even if your ruler is a slave then, hear and obey him. ⁶¹¹

⁶⁰⁴ *al-Fawā'id al-Mustanbatāh min al-Arab'in al-Nawā'iyyah*, p. 79.

⁶⁰⁵ *at-Tuhfah ar-Rabāniyyah fī Sharḥ al-'Arba'in Ḥadīthan an-Nabawiyyah*, p. 77.

⁶⁰⁶ *Aḥādīth al-Arba'in an-Nawā'iyyah ma' Zādahā Ibn Rajab wa 'alayhā Sharḥ al-Muwjiz al-Mufīd*, p. 55.

⁶⁰⁷ *at-Tuhfah ar-Rabāniyyah fī Sharḥ al-'Arba'in Ḥadīthan an-Nabawiyyah*, p. 78.

⁶⁰⁸ *at-Tuhfah ar-Rabāniyyah fī Sharḥ al-'Arba'in Ḥadīthan an-Nabawiyyah*, p. 78.

⁶⁰⁹ *at-Tuhfah ar-Rabāniyyah fī Sharḥ al-'Arba'in Ḥadīthan an-Nabawiyyah*, p. 78.

⁶¹⁰ *at-Tuhfah ar-Rabāniyyah fī Sharḥ al-'Arba'in Ḥadīthan an-Nabawiyyah*, p. 78.

⁶¹¹ *al-Afnān an-Nadiyyah bi-Sharḥ al-'Arba'in an-Nawā'iyyah*, p. 147.

	<i>Authority Over You</i>	
فَأِنَّهُ مَنْ يَعِشْ مِنْكُمْ	<i>Whoever from among you lives</i>	Lives a long life, they shall see many differences and disagreements. ⁶¹²
فَسَيَرَى اخْتِلَافًا	<i>Then he Shall See Many Disagreements</i>	Differences in statement, deeds, and beliefs. ⁶¹³
فَعَلَيْكُمْ بِسُنَّتِي	<i>So, Adhere to my Sunnah</i>	Adhere to it tenaciously, and it is his (ﷺ) way or path, from the rulings of belief and practice, which are obligatory, recommended, and otherwise. ⁶¹⁴
الْخُلَفَاءُ الرَّاشِدِينَ الْمُهْدِينَ	<i>The Rightly Guided Caliphs</i>	Those caliphs who Allāh guided them to the truth, who knew it and followed it, and they are: Abū Bakr ‘Abdullāh ibn ‘Uthmān Abī Quhāfa (رضي الله عنه), ‘Umar ibn al-Khaṭṭāb (رضي الله عنه), ‘Uthmān ibn ‘Affān (رضي الله عنه), and ‘Alī ibn Abī Ṭālib (رضي الله عنه). ⁶¹⁵
عَضُّوا عَلَيْنَا	<i>Hold onto it</i>	Hold onto it, tenaciously. ⁶¹⁶
بِدْعَةٍ	<i>Heresy</i>	That which is newly invented in opposition to the command of the Legislator – Allāh – and specific or general scriptural evidence. ⁶¹⁷
ضَلَالَةٍ	<i>Misguidance</i>	Destruction. ⁶¹⁸

VI. The Narrator of the Ḥadīth

⁶¹² *al-Afnān an-Nadiyyah bi-Sharḥ al-Arbaʿin an-Nawawiyyah*, p. 147.

⁶¹³ *at-Tuhfah ar-Rabāniyyah fī Sharḥ al-ʿArbaʿin Ḥadīthan an-Nabawiyyah*, p. 78.

⁶¹⁴ *at-Tuhfah ar-Rabāniyyah fī Sharḥ al-ʿArbaʿin Ḥadīthan an-Nabawiyyah*, p. 78.

⁶¹⁵ *at-Tuhfah ar-Rabāniyyah fī Sharḥ al-ʿArbaʿin Ḥadīthan an-Nabawiyyah*, p. 78; *al-Afnān an-Nadiyyah bi-Sharḥ al-Arbaʿin an-Nawawiyyah*, p. 147.

⁶¹⁶ *al-Afnān an-Nadiyyah bi-Sharḥ al-Arbaʿin an-Nawawiyyah*, p. 147.

⁶¹⁷ *at-Tuhfah ar-Rabāniyyah fī Sharḥ al-ʿArbaʿin Ḥadīthan an-Nabawiyyah*, p. 78.

⁶¹⁸ *Aḥādīth al-Arbaʿin an-Nawawiyyah maʾ Zādahā Ibn Rajab wa ʿalayhā Sharḥ al-Muwjiz al-Mufīd*, p. 55.

He is al-‘Irbād bin Sāriyyah as-Sulamī (رضي الله عنه) a Companion of the Prophet (ﷺ). He was known by the paedonym of Abū Najīh. He passed away in the year seventy-five AH.⁶¹⁹

VII. General Commentary of the Ḥadīth

In this *Ḥadīth* the Messenger of Allāh (ﷺ) addressed his Companions with a sermon from which tears flowed from the eyes, and the hearts were frightened due to the severity of its impact on the souls. He advised and reminded them to listen and obey the rulers, adhere to His *Sunnah* and the *Sunnah* of the Rightly Guided Caliphs, adhering to it tenaciously in every possible way. He commanded them not to follow the opinions of the people of innovations (in the religion), whims and corrupt intentions, for whoever follows them shall be lead astray.⁶²⁰

VIII. Lessons and Benefits Derived from this Ḥadīth

Some of the lessons and benefits that may be derived from this *Ḥadīth* are:

1. From among the most important of advice and reminders is the fear of Allāh, which is to obey Allāh by following what He has commanded and to abstain from what He has prohibited.⁶²¹

⁶¹⁹ Muḥammad ibn Aḥmad ibn ‘Uthmān ad-Dhahabī, 1402/1902, *Sīyar A’lām an-Nubalā*. Beirut, Lebanon: Muassassah ar-Risālah, vol. 3, pp. 419 – 422.

⁶²⁰ *Aḥādīth al-Arba’in an-Nawawīyyah ma’ Zādahā Ibn Rajab wa ‘alayhā Sharḥ al-Muwjiz al-Mufīd*, p. 56.

⁶²¹ *Faṭḥ al-Qawwī al-Mubīn fi Sharḥ al-Arba’in wa Tatimmah al-Khamsīn*, p. 100.

2. From among the most important of advice and reminders is to listen and obey those in authority as in this there is benefit, in this worldly life and the afterlife, for the Muslim.⁶²²
3. An encouragement to adhere to listen and obeying (those in authority), even if the ruler is a slave.⁶²³
4. The Prophet's (ﷺ) notification of the presence of much differing in his (ﷺ) nation, and then it occurs as he said, further evidence of his (ﷺ) prophethood.⁶²⁴
5. The path of safety when there is differing in the religion is to adhere to the *Sunnah* the Prophet (ﷺ) and the *Sunnah* of the Rightly Guided Caliphs.⁶²⁵
6. Declaration of the merits and virtues of the Rightly Guided Caliphs.⁶²⁶
7. A warning against newly invented matters in the religion from what has no foundation in the religion.⁶²⁷
8. Heresy or *Bid'ah*, all of them, are misguidance and none of them are good.⁶²⁸
9. Keenness of the Companions for goodness as they sought a testament from the Prophet (ﷺ).⁶²⁹

⁶²² *Fath al-Qawwī al-Mubīn fi Sharḥ al-Arba'in wa Tatimmah al-Khamsīn*, p. 100.

⁶²³ *Fath al-Qawwī al-Mubīn fi Sharḥ al-Arba'in wa Tatimmah al-Khamsīn*, p. 100.

⁶²⁴ *Fath al-Qawwī al-Mubīn fi Sharḥ al-Arba'in wa Tatimmah al-Khamsīn*, p. 100.

⁶²⁵ *Fath al-Qawwī al-Mubīn fi Sharḥ al-Arba'in wa Tatimmah al-Khamsīn*, p. 100.

⁶²⁶ *Fath al-Qawwī al-Mubīn fi Sharḥ al-Arba'in wa Tatimmah al-Khamsīn*, p. 100.

⁶²⁷ *Fath al-Qawwī al-Mubīn fi Sharḥ al-Arba'in wa Tatimmah al-Khamsīn*, p. 100.

⁶²⁸ *Fath al-Qawwī al-Mubīn fi Sharḥ al-Arba'in wa Tatimmah al-Khamsīn*, p. 100.

⁶²⁹ *Fath al-Qawwī al-Mubīn fi Sharḥ al-Arba'in wa Tatimmah al-Khamsīn*, p. 99.

10. This *Ḥadīth* is a major foundation in evidence for the methodology of the Pious Predecessors.⁶³⁰



⁶³⁰ *al-Afnān an-Nadiyyah bi-Sharḥ al-Arbaʿin an-Nawawiyyah*, p. 150.

Hadīth Twenty-Nine

On the authority of Mu'adh bin Jabal (رضي الله عنه) who said:

يَا رَسُولَ اللَّهِ! أَخْبِرْنِي بِعَمَلٍ يُدْخِلُنِي الْجَنَّةَ وَيُبَاعِدُنِي مِنَ النَّارِ،

‘O Messenger of Allāh (ﷺ) inform me of a deed which will enter me into paradise and distance me from the (hell)fire.’

He (ﷺ) said:

لَقَدْ سَأَلْتَ عَنْ عَظِيمٍ، وَإِنَّهُ لَيْسِيرٌ عَلَى مَنْ يَسَّرَهُ اللَّهُ عَلَيْهِ: تَعْبُدُ اللَّهَ لَا تُشْرِكُ بِهِ شَيْئًا، وَتُقِيمُ الصَّلَاةَ، وَتُؤْتِي الزَّكَاةَ، وَتَصُومُ رَمَضَانَ، وَتَحُجُّ الْبَيْتَ، ثُمَّ قَالَ: أَلَا أَدُلُّكَ عَلَى أَبْوَابِ الْخَيْرِ؟ الصَّوْمُ جُنَّةٌ، وَالصَّدَقَةُ تُطْفِئُ الْخَطِيئَةَ كَمَا يُطْفِئُ الْمَاءُ النَّارَ، وَصَلَاةُ الرَّجُلِ فِي جَوْفِ اللَّيْلِ، ثُمَّ تَلَا

“Indeed, you have asked me about something great and indeed it is easy upon the one whom Allāh makes it easy for him: (it is) to worship Allāh not associating a thing with him; to establish the prayer; to pay the Poor Alms; Fasting (in the month of) Ramaḍān; and to make the pilgrimage to the House (in Makkah).” Then he said, “Should I not show you that which will lead you to the doors of good? Fasting is a shield and charity extinguishes sins as water extinguishes fire. And the prayer of a man preformed in the depths of the night,” then he recited:

تَتَجَافَى جُنُوبُهُمْ عَنِ الْمَضَاجِعِ يَدْعُونَ رَبَّهُمْ خَوْفًا وَطَمَعًا وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ ﴿١٦﴾ فَلَا تَعْلَمُ نَفْسٌ مِمَّا أُخْفِيَ لَهُمْ مِّن قُرَّةِ أَعْيُنٍ جَزَاءُ بِمَا كَانُوا يَعْمَلُونَ ﴿١٧﴾

“They arise from [their] beds; they supplicate their Lord in fear and aspiration, and from what We have provided them, they spend. And no soul knows what has been hidden for them of comfort for eyes as reward for what they used to do”

(Sūrah Sajdah [32]: 16 – 17)

Then he (ﷺ) said:

أَلَا أُخْبِرُكَ بِرَأْسِ الْأَمْرِ وَعَمُودِهِ وَدُرُوزَةِ سَنَامِهِ؟

“Shall I not inform you of the head of the affair; its pillar and its pinnacle?”

I said:

بَلَى يَا رَسُولَ اللَّهِ.

‘Yes, indeed, O Messenger of Allāh (ﷺ).’

He (ﷺ) said:

رَأْسُ الْأَمْرِ الْإِسْلَامُ، وَعَمُودُهُ الصَّلَاةُ، وَدُرُوزَةُ سَنَامِهِ الْجِهَادُ،

“The head of the affair is Islām; its pillars is the prayer; and its pinnacle is jihād.”

then he (ﷺ) said:

أَلَا أُخْبِرُكَ بِمَلَكَ ذَلِكَ كُلِّهِ؟

“Shall I not inform you of the foundation of all of that?”

So, I said:

بَلَى يَا رَسُولَ اللَّهِ ! فَأَخَذَ بِلِسَانِهِ وَقَالَ:

‘Yes, indeed O Messenger of Allāh (ﷺ). So, he (ﷺ) held on to his tongue and said:

كُفَّ عَلَيْكَ هَذَا.

“Restraining this”.

I said:

قُلْتُ: يَا نَبِيَّ اللَّهِ وَإِنَّا لَمُؤَاخَدُونَ بِمَا نَتَكَلَّمُ بِهِ؟

‘O Prophet of Allāh (ﷺ) will we be held accountable for what we say with it?’

So, he (ﷺ) said:

تَكَلَّثَكُ أُمُّكَ وَهَلْ يَكُتُّ النَّاسُ عَلَى وُجُوهِهِمْ - أَوْ قَالَ عَلَى مَنَاخِرِهِمْ - إِلَّا حَصَائِدُ أَلْسِنَتِهِمْ؟

“May your mother be pregnant with you again; will (not) the people be toppled on their faces - or he said - upon their noses except (because of) the harvests of their tongues.”

(Collected by at-Tirmithī and he said: ‘a good’ ‘authentic’ narration)

COMMENTARY ON THE ḤADĪTH

I. Subject Matter of the Ḥadīth

Means of attaining good and good deeds that lead toward good deeds.⁶³¹

II. References of the Ḥadīth

This *Ḥadīth* has been collected in the following collection of *Ḥadīth*:

Ṣaḥīḥ Sunan at-Tirmithī (2616)

III. Authenticity of the Ḥadīth

⁶³¹ *al-Afnān an-Nadiyyah bi-Sharḥ al-Arbaʿin an-Nawawīyyah*, p. 153.

Imām at-Tirmithī (رحمته الله) has declared that this *Ḥadīth* to be *Ḥassan Ṣaḥīḥ* - authentic. It has also been declared to be *Ṣaḥīḥ* - authentic – by *Imām al-Albānī* (رحمته الله),⁶³² *Imām Muqbil bin Hādī al-Wā'dī* (رحمته الله),⁶³³ and *shaykh Shu'ayb al-Arna'ūṭ*.⁶³⁴

IV. Status of the Ḥadīth

The significance and virtue of this *Ḥadīth* has been illustrated by *Shaykh Abdur-Raḥmān bin Nāṣir al-Barrāk*:

“The *Ḥadīth* is a fundamental in comprehensive means of attaining happiness.”⁶³⁵

V. Selected Vocabulary

Term		Meaning
Arabic	English	
وَعظَنَا	<i>An Exhortation</i>	Advised us and gave us a reminder. ⁶³⁶
لَقَدْ سَأَلْتُ عَنْ عَظِيمٍ	<i>Indeed, You have Asked Me About</i>	You have asked me about a great deed which enters one into Paradise and saves from the fire, a very great affair, because of it Allāh revelled the scriptures, sent the messenger. ⁶³⁷

⁶³² *Ṣaḥīḥ Sunan at-Tirmithī*, vol.3, pp. 42 – 43; *Ṣaḥīḥ Sunan Ibn Mājah* vol.3, pp. 301 – 302; *al-Irwā' al-Ghalīl fī Takhrīj Aḥādīth Manār as-Sabīl*, pp. 138 – 139, no. 413.

⁶³³ Muqbil bin Hādī al-Wā'dī, 1416/1995, *al-Jāmi' aṣ-Ṣaḥīḥ mim mā Laysā fī aṣ-Ṣaḥīḥayn*. Cairo, Egypt: Dār Ibn Taymiyyah, vol. 2, pp. 367 – 368.

⁶³⁴ *Musnad al-Imām Aḥmad bin Ḥanbal*, vol. 29, pp. 523 – 524.

⁶³⁵ *al-Fawā'id al-Mustanbaṭah min al-Arab'īn al-Nawwā'iyyah*, p. 81.

⁶³⁶ *at-Tuhfah ar-Rabāniyyah fī Sharḥ al-'Arba'in Ḥadīthan an-Nabawiyyah*, p. 77.

⁶³⁷ *at-Tuhfah ar-Rabāniyyah fī Sharḥ al-'Arba'in Ḥadīthan an-Nabawiyyah*, p. 81.

	<i>Something Great</i>	
عَلَى مَنْ يَسِّرُهُ اللَّهُ عَلَيْهِ	<i>Indeed, it is Easy upon the One Whom Allāh Makes it Easy for Him:</i>	Grant them the capability and success to establish the worship of Allāh, as it should be performed. ⁶³⁸
أَبْوَابِ الْخَيْرِ	<i>the Doors of Good</i>	From the supererogatory acts of worship, because they demonstrate the obligatory acts of Islām which take precedence. ⁶³⁹
الصَّوْمِ	<i>Fasting</i>	Plentiful supererogatory fasts. ⁶⁴⁰
بُحْنَةٍ	<i>Is a Shield</i>	Protects the person from disobedience and sin in this worldly life and the hellfire in the afterlife. ⁶⁴¹
الصَّدَقَةِ	<i>Voluntary Charity</i>	Because its obligatory imposition is difficult ⁶⁴²
وَصَلَاةُ الرَّجُلِ فِي جُوفِ اللَّيْلِ	<i>the Prayer of a Man Performed in the Depths of the Night</i>	Performed in the middle of the night, it extinguishes sins, and the woman is like the man in this. ⁶⁴³
رَأْسِ الْأَمْرِ	<i>The Head of the Affair</i>	That is, that which was asked. ⁶⁴⁴
وَذُرْوَةُ	<i>Pinnacle</i>	The highest part of a thing. ⁶⁴⁵
مَلَائِكَةُ ذَلِكَ كَلَّمَ	<i>the Foundation of all of That</i>	What is its higher intent, brings it together, and what depends upon you. ⁶⁴⁶

⁶³⁸ at-Tuhfah ar-Rabāniyyah fī Sharḥ al-'Arba'in Ḥadīthan an-Nabawiyyah, p. 81.

⁶³⁹ at-Tuhfah ar-Rabāniyyah fī Sharḥ al-'Arba'in Ḥadīthan an-Nabawiyyah, p. 81.

⁶⁴⁰ at-Tuhfah ar-Rabāniyyah fī Sharḥ al-'Arba'in Ḥadīthan an-Nabawiyyah, p. 81.

⁶⁴¹ at-Tuhfah ar-Rabāniyyah fī Sharḥ al-'Arba'in Ḥadīthan an-Nabawiyyah, p. 81.

⁶⁴² at-Tuhfah ar-Rabāniyyah fī Sharḥ al-'Arba'in Ḥadīthan an-Nabawiyyah, p. 81.

⁶⁴³ at-Tuhfah ar-Rabāniyyah fī Sharḥ al-'Arba'in Ḥadīthan an-Nabawiyyah, p. 81; al-Afnān an-Nadiyyah bi-Sharḥ al-'Arba'in an-Nawawiyyah, p. 153.

⁶⁴⁴ at-Tuhfah ar-Rabāniyyah fī Sharḥ al-'Arba'in Ḥadīthan an-Nabawiyyah, p. 82.

⁶⁴⁵ at-Tuhfah ar-Rabāniyyah fī Sharḥ al-'Arba'in Ḥadīthan an-Nabawiyyah, p. 82.

⁶⁴⁶ at-Tuhfah ar-Rabāniyyah fī Sharḥ al-'Arba'in Ḥadīthan an-Nabawiyyah, p. 82.

تَكُنْكِ أُمُّكَ	<i>May your mother be Pregnant With you Again</i>	This is an idiom expression, one whose meaning is not conferred by the word used, a supplication whose apparent meaning was not intended by the Prophet (ﷺ). ⁶⁴⁷ Rather, it is an encouragement and appeal to understand what was said. ⁶⁴⁸
هَلْ	<i>Will (not)</i>	An interrogative denial which means negation. ⁶⁴⁹
حَصَائِدُ السِّنِّ	<i>Harvests of the Tongue</i>	Speech that has no benefit, rather, it is harmful. ⁶⁵⁰

VI. The Narrator of the Ḥadīth

See Ḥadīth no. 18 for a biography of the noble narrator.

VII. General Commentary of the Ḥadīth

This *Ḥadīth* guides us to those deeds that saves the believer from the Hellfire and enters them into Paradise: the worship of Allāh - alone - without associating partners or equals in the which is unique or specific to Him, while doing what He has enjoined upon His servants from: the daily prayers, *Zakah*, fasting, the Hajj, and all forms of goodness, such as, voluntary charity, fasting and *Tahajjud* or the Night Prayer, performed in the dead of the night. The head of the affair is Islām; its pillars is the prayer; and the pinnacle of these is *jihād* in the path of making the Word of Allāh high, and that the foundation of all of this is that a person refrains from speech that corrupts these actions, if done. So, every Muslim should be

⁶⁴⁷ *at-Tuhfah ar-Rabāniyyah fī Sharḥ al-'Arba'in Ḥadīthan an-Nabawiyyah*, p. 82.

⁶⁴⁸ *Fath al-Qawwī al-Mubīn fī Sharḥ al-'Arba'in wa Tatimmah al-Khamsīn*, p. 106.

⁶⁴⁹ *at-Tuhfah ar-Rabāniyyah fī Sharḥ al-'Arba'in Ḥadīthan an-Nabawiyyah*, p. 82.

⁶⁵⁰ *Aḥādīth al-'Arba'in an-Nawawiyyah ma' Zādahā Ibn Rajab wa 'alayhā Sharḥ al-Muwjiz al-Mufīd*, p. 57.

aware, if they do righteous deeds, that they should not unleash their tongues with that which invalidates these deeds, so they may be among the companions of the Fire. So, they should preserve the tongue by minimising their speech seek refuge from its evil.⁶⁵¹

VIII. Lessons and Benefits Derived from this Ḥadīth

Some of the lessons and benefits that may be derived from this *Ḥadīth* are:

1. Paradise and Hellfire are true, and in existence and will remain in existence.⁶⁵²
2. The worship of Allāh, it is hoped, will enter one into Paradise and safety from Hellfire, and it is not as said by some of the mystics that Allāh will not punish the one who longs for Paradise, and they should not fear His fire.⁶⁵³
3. Declaration of the importance of deeds that one will be questioned about, and that they are important and virtuous.⁶⁵⁴
5. The path to reach success is difficult and to traverse it is achieved by Allāh's facilitation.⁶⁵⁵
6. Worship of Allāh is not considered except if it is built upon the two testimonies of faith: they are mutually inclusive, and deeds are not accepted

⁶⁵¹ *Aḥādīth al-Arba'in an-Nawawīyyah ma' Zādahā Ibn Rajab wa 'alayhā Sharḥ al-Muwjiz al-Mufīd*, p. 59.

⁶⁵² *Faṭḥ al-Qawwī al-Mubīn fī Sharḥ al-Arba'in wa Tatimmah al-Khamsīn*, p. 107.

⁶⁵³ *Faṭḥ al-Qawwī al-Mubīn fī Sharḥ al-Arba'in wa Tatimmah al-Khamsīn*, p. 107.

⁶⁵⁴ *Faṭḥ al-Qawwī al-Mubīn fī Sharḥ al-Arba'in wa Tatimmah al-Khamsīn*, p. 107.

⁶⁵⁵ *Faṭḥ al-Qawwī al-Mubīn fī Sharḥ al-Arba'in wa Tatimmah al-Khamsīn*, p. 107.

except if they are sincere to Allāh and in accordance with what the Messenger of Allāh came with.⁶⁵⁶

7. Declaration of the great affair that the five pillars of Islām, as the Prophet (ﷺ) pointed out to Mu'ādh (رضي الله عنه) the obligatory acts which Allāh has obligated.⁶⁵⁷
8. The obligatory acts of worship are ordered, in terms of their importance, according to their mention in this *Hadith*.⁶⁵⁸
9. An encouragement to perform supererogatory acts of worship with the obligatory acts of worship.⁶⁵⁹
10. From the most important of those things that brings one close to Allāh after performing the obligatory acts of worship: voluntary acts of worship, fasting and the night prayer.⁶⁶⁰



⁶⁵⁶ *Fath al-Qawwī al-Mubīn fi Sharḥ al-Arba'in wa Tatimmah al-Khamsīn*, p. 107.

⁶⁵⁷ *Fath al-Qawwī al-Mubīn fi Sharḥ al-Arba'in wa Tatimmah al-Khamsīn*, p. 107.

⁶⁵⁸ *Fath al-Qawwī al-Mubīn fi Sharḥ al-Arba'in wa Tatimmah al-Khamsīn*, p. 107.

⁶⁵⁹ *Fath al-Qawwī al-Mubīn fi Sharḥ al-Arba'in wa Tatimmah al-Khamsīn*, p. 107.

⁶⁶⁰ *Fath al-Qawwī al-Mubīn fi Sharḥ al-Arba'in wa Tatimmah al-Khamsīn*, p. 107.

Ḥadīth Thirty

On the authority of Tha'labah al-Khushanī Jurthūm bin Nāshir (رضي الله عنه) from the Messenger of Allāh (ﷺ) Said:

إِنَّ اللَّهَ تَعَالَى فَرَضَ فَرَائِضَ فَلَا تُضَيِّعُوهَا، وَحَدَّ حُدُودًا فَلَا تَعْتَدُوهَا، وَحَرَّمَ أَشْيَاءَ فَلَا تَنْتَهِكُوهَا،
وَسَكَتَ عَنْ أَشْيَاءَ رَحْمَةً لَكُمْ غَيْرَ نِسْيَانٍ فَلَا تَبْحَثُوا عَنْهَا.

“Indeed, Allāh - The Exalted - has made compulsory the obligatory actions so, do not abandon them; He has demarcated religious boundaries and limits so, do not transgress them; He has made things prohibited so, do not violate them; He has remained silent about some things not out of forgetfulness so, do not search for them.”

(a ‘good’ narration collected by ad-Daraqutnī in his Sunan and other than it)

COMMENTARY ON THE ḤADĪTH

I. Subject Matter of the Ḥadīth

The obligatory deeds and prohibit actions not overtly mentioned.⁶⁶¹

II. References of the Ḥadīth

This *Ḥadīth* has been collected in the following collection of *Ḥadīth*:

⁶⁶¹ *al-Afnān an-Nadiyyah bi-Sharḥ al-Arbaʿin an-Nawawīyyah*, p. 163.

Sunan ad-Daraqutnī (4396)⁶⁶²

III. Authenticity of the Ḥādīth

This *Ḥādīth*, collected by ad-Daraqutnī, has been classified as being weak by the scholars, such as *Imām al-Albānī* (رحمته الله),⁶⁶³ due to a defect in its chain of narrators.⁶⁶⁴ The different narratives of the *Ḥādīth* have been argued to be *d'aif* or weak, however, its meaning is corrected and substantiated by other authentic narrations.⁶⁶⁵ However, the *Ḥādīth* with a different chain of narrators, collected by al-Ḥākim,⁶⁶⁶ has been declared to be authentic by a number of scholars from among them Muḥammad ibn Aḥmad adh-Dhahabī (d. 748) (رحمته الله),⁶⁶⁷.

IV. Status of the Ḥādīth

The importance and merits of this *Ḥādīth* have been exemplified by *Shaykh Abdur-Raḥmān bin Nāṣir al-Barrāk* statement, when he says:

⁶⁶² 'Alī ibn 'Umar ad-Dāraqutnī, 1424/2004, *Sunan ad-Dāraqutnī*. Beirut, Lebanon: Muassasah ar-Risalah, vol. 5, pp. 325 – 326, no. 4396.

⁶⁶³ Muḥammad Nāṣir ad-Dīn al-Albānī, 1400/1980, *Ghāyah al-Marām Takhrīj Ḥādīth al-Ḥalāl wa al-Ḥarām*. Beirut, Lebanon: al-Maktab al-Islāmī, p. 17, no. 4.

⁶⁶⁴ *al-Afnān an-Nadiyyah bi-Sharḥ al-Arba'in an-Nawawiyyah*, pp. 161 – 162; *Fath al-Qawwī al-Mubīn fi Sharḥ al-Arba'in wa Tatimmatih al-Khamsīn*, p. 108; *Jāmi' 'Ulūm wa al-Hikam. fi Sharḥ Khamsīn Ḥādīthan min Jawāmi' al-Kalam*, pp. 617 – 618; *Ghāyah al-Marām Takhrīj Ḥādīth al-Ḥalāl wa al-Ḥarām*, pp. 17 - 19, no. 4.

⁶⁶⁵ Khālid bin Abdullah ad-Dadikhī, 1429, *al-Arba'in an-Nawawiyyah wa Tatimmatih: Riwayyah wa Dirāyyah*. Riyadh, Saudi Arabia: Dār al-Watan li-Nashar, p. 203

⁶⁶⁶ Muḥammad bin Abdullah al-Ḥākim an-Naysābūrī, 1422/2992, *al-Mustadrak 'alā aṣ-Ṣaḥīḥayn*. Beirut, Lebanon: Dār al-Kutub al-'Ilmiyyah, vol. 4, p. 129, no. 7114.

⁶⁶⁷ *al-Afnān an-Nadiyyah bi-Sharḥ al-Arba'in an-Nawawiyyah*, p. 162.

“The *Ḥadīth* is a fundamental in affirmation of the Islamic legislation, and all of the texts refereeing to commands, prohibitions, are clarifications of it.” ⁶⁶⁸

V. Selected Vocabulary

Term		Meaning
Arabic	English	
فَرَضَ	<i>Made Compulsory</i>	Made obligatory and compulsory. ⁶⁶⁹
فَرَائِضَ	<i>the Obligatory Actions</i>	What Allāh has made compulsory upon His servants, and He has mase it compulsory to establish. ⁶⁷⁰
فَلَا تُصَيِّرُوهَا	<i>So, Do Not Abandon Them</i>	By abandoning it or becoming lackadaisical in performing it such that the time of performance lapses, perform it as it is obligatory upon you. ⁶⁷¹
وَحَدَّ حُدُودًا	<i>He has Demarcated Religious Boundaries</i>	It is in total of what Allāh has permitted to perform whether it is obligatory or recommended or permissible acts. ⁶⁷²
تَعْتَدُوهَا	<i>So, Do Not Transgress Them</i>	do not eat it or approach it. ⁶⁷³
وَسَكَتَ عَنْ أَشْيَاءَ	<i>He has Remained Silent</i>	He did not judge them as being obligatory, permissible, or prohibited. ⁶⁷⁴

⁶⁶⁸ *al-Fawā'id al-Mustanbaṭah min al-Arab'in al-Nawwaiyyah*, p. 85.

⁶⁶⁹ *at-Tuhfah ar-Rabāniyyah fī Sharḥ al-'Arba'in Ḥadīthan an-Nabawiyyah*, p. 84.

⁶⁷⁰ *at-Tuhfah ar-Rabāniyyah fī Sharḥ al-'Arba'in Ḥadīthan an-Nabawiyyah*, p. 84.

⁶⁷¹ *at-Tuhfah ar-Rabāniyyah fī Sharḥ al-'Arba'in Ḥadīthan an-Nabawiyyah*, p. 84.

⁶⁷² *at-Tuhfah ar-Rabāniyyah fī Sharḥ al-'Arba'in Ḥadīthan an-Nabawiyyah*, p. 84.

⁶⁷³ *at-Tuhfah ar-Rabāniyyah fī Sharḥ al-'Arba'in Ḥadīthan an-Nabawiyyah*, p. 85.

⁶⁷⁴ *at-Tuhfah ar-Rabāniyyah fī Sharḥ al-'Arba'in Ḥadīthan an-Nabawiyyah*, p. 85.

	<i>About Some Things</i>	
غَيْرَ نَسِيَانٍ	<i>Not out of Forgetfulness</i>	In respect to its ruling, Our Lord does not deceive, nor does He forget. ⁶⁷⁵
فَلَا تَبْحَثُوا عَنْهَا	<i>So, Do Not Search for Them</i>	Because that may lead to difficulty and hardship. ⁶⁷⁶

VI. The Narrator of the Ḥadīth

He is Tha'labah al-Khushanī Jurthūm bin Nāshir (رضي الله عنه) one of the illustrious Companions of the Messenger of Allāh (ﷺ). He passed away in the year 75 AH.⁶⁷⁷

VII. General Commentary of the Ḥadīth

This Ḥadīth guides us that Allāh Glory be to Him, has imposed upon us obligations and He has obligated us to carry them out and to maintain them. So, we should not oppose the commands of Allāh, not by abandoning them nor by being lackadaisical in performing them, causing shortcomings and defects which result in their not being performed in a manner as perfect as possible. And that Allāh, Glory be to Him, has set limits and commanded us not to transgress them by doing that which is not permissible. Allāh forbids us things, and we are not allowed to eat them or get close to them. He remained silent about certain things, and He did not mention the rulings of them bring permissible or being prohibited not

⁶⁷⁵ at-Tuhfah ar-Rabāniyyah fī Sharḥ al-'Arba'in Ḥadīthan an-Nabawiyyah, p. 85.

⁶⁷⁶ at-Tuhfah ar-Rabāniyyah fī Sharḥ al-'Arba'in Ḥadīthan an-Nabawiyyah, p. 85.

⁶⁷⁷ al-Afnān an-Nadiyyah bi-Sharḥ al-'Arba'in an-Nawawiyyah, p. 162.

out of forgetting the need to clarify their ruling, as our Lord does not forget, and so do not search for its ruling, because Allāh, Glory be to Him, is All-Wise, All-Knowing, [lacing things in the correct place which is perfectly right for it].⁶⁷⁸

VIII. Lessons and Benefits Derived from this Ḥadīth

Some of the lessons and benefits that may be derived from this *Ḥadīth* are:

1. In Islāmic Law are those things that are obligatory compulsory, obligatory to perform and should not be neglected.⁶⁷⁹
2. The obligation to stop at the obligatory acts, recommended acts and permissible acts, so we are not to encroach upon those acts which are prohibited.⁶⁸⁰
3. Everything that Allāh has prohibited is an individual obligation upon the Muslims to abstain from it and stay far away from it.⁶⁸¹
4. That which is neither determined as being permissible or prohibited are forgiven and should not be questioned.⁶⁸²
5. The impermissibility of the Muslim encroaching on the boundaries of Allāh.⁶⁸³

⁶⁷⁸ *Aḥādīth al-Arba'in an-Nawawīyah ma' Zādahā Ibn Rajab wa 'alayhā Sharḥ al-Muwjiz al-Mufīd*, p. 61.

⁶⁷⁹ *Faṭḥ al-Qawwī al-Mubīn fī Sharḥ al-Arba'in wa Tatimmah al-Khamsīn*, p. 110.

⁶⁸⁰ *Faṭḥ al-Qawwī al-Mubīn fī Sharḥ al-Arba'in wa Tatimmah al-Khamsīn*, p. 110.

⁶⁸¹ *Faṭḥ al-Qawwī al-Mubīn fī Sharḥ al-Arba'in wa Tatimmah al-Khamsīn*, p. 110.

⁶⁸² *Faṭḥ al-Qawwī al-Mubīn fī Sharḥ al-Arba'in wa Tatimmah al-Khamsīn*, p. 110.

⁶⁸³ *al-Afnān an-Nadiyyah bi-Sharḥ al-Arba'in an-Nawawīyah*, p. 164.

6. The impermissibility to ask or question about a thing without a need. ⁶⁸⁴
7. The Mercy of Allāh upon His servants as He remained silent upon certain things, as a Mercy upon His creation. ⁶⁸⁵
8. The absolving of Allāh from forgetfulness and every attribute of deficiency and this illustrates that He possesses Attributes of completeness and Lofty Names. ⁶⁸⁶
9. Legislation is the right of Allāh, He is the one who makes thing permissible and prohibited, and the ruling and judgment is for Allāh alone and He is the most just and wise of judges. ⁶⁸⁷
10. This hadith illustrates the completeness of the Islāmic Legal System, from every angle, being suitable for every generation, across time. ⁶⁸⁸



⁶⁸⁴ *al-Afnān an-Nadiyyah bi-Sharḥ al-Arbaʿin an-Nawawīyyah*, p. 164.

⁶⁸⁵ *al-Afnān an-Nadiyyah bi-Sharḥ al-Arbaʿin an-Nawawīyyah*, p. 164.

⁶⁸⁶ *al-Afnān an-Nadiyyah bi-Sharḥ al-Arbaʿin an-Nawawīyyah*, p. 164.

⁶⁸⁷ *al-Afnān an-Nadiyyah bi-Sharḥ al-Arbaʿin an-Nawawīyyah*, p. 164.

⁶⁸⁸ *al-Afnān an-Nadiyyah bi-Sharḥ al-Arbaʿin an-Nawawīyyah*, p. 164.

Ḥadīth Thirty-One

On the authority of Abū ‘Abbās Saḥal b. Sa’d aṣ-Ṣā’idī (رضي الله عنه) who said:

جَاءَ رَجُلٌ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ:

‘A man came to the Prophet (ﷺ) and he said:

يَا رَسُولَ اللَّهِ! ذُلِّي عَلَى عَمَلٍ إِذَا عَمَلْتُهُ أَحَبَّنِي اللَّهُ وَأَحَبَّنِي النَّاسُ؛

‘O Messenger of Allāh show me a deed if I act in accordance with it Allāh will love me and the people will love me.’

So, he (ﷺ) said:

اَزْهَدْ فِي الدُّنْيَا يُحِبَّكَ اللَّهُ، وَازْهَدْ فِيمَا عِنْدَ النَّاسِ يُحِبَّكَ النَّاسُ.

“Renounce the world Allāh will love you and renounce what the people possess, and the people will love you.”

(A ‘good’ narration, collected by Ibn Mājah and other than him with a good chain of narration)

COMMENTARY ON THE ḤADĪTH

I. Subject Matter of the Ḥadīth

Asceticism and renouncement of the worldly life.⁶⁸⁹

⁶⁸⁹ *al-Afnān an-Nadiyyah bi-Sharḥ al-Arbaʿin an-Nawawīyah*, p. 171.

II. References of the Ḥadīth

This *Ḥadīth* has been collected in the following collection of *Ḥadīth*:

Ṣaḥīḥ Sunan Ibn Mājah (3326)

III. Authenticity of the Ḥadīth

This *Ḥadīth* has been declared to be weak, by the scholars, due to a number of issues related to its chain of narrator.⁶⁹⁰ However, *Imām al-Albānī* (رحمه الله) has declared it to be authentic, and Allāh knows best.⁶⁹¹

IV. Status of the Ḥadīth

Shaykh Abdur-Raḥmān bin Nāṣir al-Barrāk explains the merits and implication of this *Ḥadīth*:

“The *Ḥadīth* is a fundamental in (understanding) of asceticism and renouncement of the worldly life.”⁶⁹²

V. Selected Vocabulary

Term	Meaning
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⁶⁹⁰ Muḥammad Nāṣir ad-Dīn al-Albānī, 1415/1995, *Silsilah Aḥādīth aṣ-Ṣaḥīḥah wa shay' min fiqhīhā wa Farwā'idihā*. Riyadh, Saudi Arabia: Maktab al-Ma'ārif, vol. 2, pp. 624 – 628, no. 944; *Jāmi' 'Ulūm wa al-Ḥikam. fi Sharḥ Khamsīn Ḥadīthan min Jawāmi' al-Kalam*, p. 639 – 641; *al-Afnān an-Nadiyyah bi-Sharḥ al-Arba'in an-Nawawīyyah*, p. 166 – 170.

⁶⁹¹ *Silsilah Aḥādīth aṣ-Ṣaḥīḥah wa shay' min fiqhīhā wa Farwā'idihā*, vol. 2, p. 627; *Ṣaḥīḥ Sunan Ibn Mājah* vol.3, pp. 344; Muḥammad Nāṣir ad-Dīn al-Albānī, 1412/1992, *Riyāḍ aṣ-Ṣāliḥīn*. Beirut, Lebanon: Maktab al-Islāmī, p. 227.

⁶⁹² *al-Farwā'id al-Mustanbaṭah min al-Arab'in al-Nawawīyyah*, p. 87

Arabic	English	
اَزْهَدْ فِي الدُّنْيَا	<i>Renounce the World</i>	limit yourself to what is necessary. ⁶⁹³
يُحِبُّكَ اللَّهُ	<i>Allāh Will Love</i>	For your turning away from what He commanded you to turn away from. ⁶⁹⁴
وَاَزْهَدْ فِيمَا عِنْدَ النَّاسِ	<i>Renounce What the People Possess</i>	From worldly and material possessions. ⁶⁹⁵
يُحِبُّكَ النَّاسُ	<i>The People will Love You</i>	Because their hearts are made to love the worldly life, and whoever disputes with a person about their beloved, he will hate them and say so, and whoever does not oppose them they will love them. ⁶⁹⁶

VI. The Narrator of the Ḥadīth

He is Abū ‘Abbās Saḥal b. Sa’d aṣ-Ṣā’idī (رضي الله عنه) who was a Companion of the Prophet (ﷺ) whose father was himself a Companion, and he was from the well-known Companions. The Prophet (ﷺ) changed his name from Ḥuzan – meaning sadness – to Saḥal – which means easy. He was from among the last of the Companions who died in Madīnah Nabawiyyah, in the year ninety-one AH.⁶⁹⁷

VII. General Commentary of the Ḥadīth

⁶⁹³ at-Tuḥfah ar-Rabāniyyah fī Sharḥ al-‘Arba’in Ḥadīthan an-Nabawiyyah, p. 86.

⁶⁹⁴ at-Tuḥfah ar-Rabāniyyah fī Sharḥ al-‘Arba’in Ḥadīthan an-Nabawiyyah, p. 86.

⁶⁹⁵ at-Tuḥfah ar-Rabāniyyah fī Sharḥ al-‘Arba’in Ḥadīthan an-Nabawiyyah, p. 86.

⁶⁹⁶ at-Tuḥfah ar-Rabāniyyah fī Sharḥ al-‘Arba’in Ḥadīthan an-Nabawiyyah, p. 86.

⁶⁹⁷ al-Afnān an-Nadiyyah bi-Sharḥ al-‘Arba’in an-Nawawiyyah, p. 170.

A man came to the Messenger of Allāh (ﷺ), asking him to guide him to a deed that would earn him the Love of Allāh and the love of people? So, the Prophet (ﷺ), guided him to comprehensive deed which will attain for him Love of Allāh and the love of people, saying to him: “Renounce the world Allāh will love you and renounce what the people have, and the people will love you.” That is, do not ask them except for what you need and leave what is unnecessary and surplus, and here it does not benefit in the Hereafter, and you shun what may be harmful to your religion renounce the worldly life which the people consume, so if there becomes between you and one of them a right or a contract, then it is as was mentioned in the *Ḥadīth*.⁶⁹⁸

VIII. Lessons and Benefits Derived from this Ḥadīth

Some of the lessons and benefits that may be derived from this *Ḥadīth* are:

1. Affirmation of the divine attribute of Love.⁶⁹⁹
2. From that which earns the Love of Allāh is to renounce the worldly life and asceticism.⁷⁰⁰
3. The person renouncing the acquisition of the material and worldly possessions of the people is a means of attain their love, their goodness and safety from their evil.⁷⁰¹

⁶⁹⁸ *Aḥādīth al-Arbaʿīn an-Nawawīyyah maʾ Zādahā Ibn Rajab wa ʿalayhā Sharḥ al-Muwjiz al-Mufīd*, p. 62.

⁶⁹⁹ *Fatḥ al-Qawwī al-Mubīn fi Sharḥ al-Arbaʿīn wa Tatimmah al-Khamsīn*, p. 112.

⁷⁰⁰ *Fatḥ al-Qawwī al-Mubīn fi Sharḥ al-Arbaʿīn wa Tatimmah al-Khamsīn*, p. 112.

⁷⁰¹ *Fatḥ al-Qawwī al-Mubīn fi Sharḥ al-Arbaʿīn wa Tatimmah al-Khamsīn*, p. 112.

4. The one who minimize worldly and material accumulation, and longs for Allāh and to meet Him, Allāh will Love them as whoever loves to meet Allāh, Allāh Loves to meet them.⁷⁰²
5. The Love of Allāh and the love of the people is a natural human instinct.⁷⁰³
6. Worldly greed and clinging onto it, is a means of earning Allāh's anger and hatred.⁷⁰⁴
7. Greed for what the people possess, lying in wait to attain it, is a sure means of earning the people's anger and hatred.⁷⁰⁵
8. It is important to engage with the people with good dealings as a means to attain their love.⁷⁰⁶
9. People, generally, dislike those who seeking and request their possessions which they own.⁷⁰⁷
10. The love of Allāh and attaining His Love is from the greatest of good for the servant.⁷⁰⁸



⁷⁰² *al-Afnān an-Nadiyyah bi-Sharḥ al-Arba'in an-Nawawiyyah*, p. 172.

⁷⁰³ *al-Afnān an-Nadiyyah bi-Sharḥ al-Arba'in an-Nawawiyyah*, p. 172.

⁷⁰⁴ *al-Afnān an-Nadiyyah bi-Sharḥ al-Arba'in an-Nawawiyyah*, p. 172.

⁷⁰⁵ *al-Afnān an-Nadiyyah bi-Sharḥ al-Arba'in an-Nawawiyyah*, p. 172.

⁷⁰⁶ *Aḥādīth al-Arba'in an-Nawawiyyah ma' Zādahā Ibn Rajab wa 'alayhā Sharḥ al-Muwjiz al-Mufid*, p. 62.

⁷⁰⁷ *Sharūḥ ar-Raḍiyyah fī al-Arab'in al-Nawawiyyah*, p. 186.

⁷⁰⁸ *Faṭḥ al-Qawwī al-Mubīn fī Sharḥ al-Arba'in wa Tatimmah al-Khamsīn*, p. 112.

Ḥadīth Thirty-Two

On the authority of Abū Saʿīd Saʿīd b. Mālīk bin Sinān al-Khudrī (رضي الله عنه), that the Messenger of Allāh (ﷺ) said:

لَا ضَرَرَ وَلَا ضَرَارَ.

“It is not permissible to cause harm nor reciprocating harm.”

(A ‘good’ narration, collected by Ibn Mājah and ad-Darāquṭnī and other than them with a sound chain. It has been collected by Mālīk (رضي الله عنه) in al-Muwatṭa’ on the authority of ‘Amrū bin Yaḥ-Yaḥ (رضي الله عنه) from his father from the Prophet (ﷺ) with a broken chain, as Abū Saʿīd (رضي الله عنه) has been left out of the chain of narration, and it has chains each strengthening the other).

COMMENTARY ON THE ḤADĪTH

I. Subject Matter of the Ḥadīth

The prohibition of causing harm to others or oneself.⁷⁰⁹

II. References of the Ḥadīth

This *Ḥadīth* has been collected in the following collection of *Ḥadīth*:

Ṣaḥīḥ Sunan Ibn Mājah (1909)

Sunan ad-Darāquṭnī (4539) (3540) (4541) (4542)

al-Muwatṭa’ (2171)⁷¹⁰

⁷⁰⁹ *al-Afnān an-Nadiyyah bi-Sharḥ al-Arbaʿin an-Nawawīyyah*, p. 175.

⁷¹⁰ Mālīk ibn Anas, 1417/1997, *al-Muwatṭa’*. Beirut, Lebanon: Dār al-Gharab al-Islāmī, vol. 2, p. 290, no. 2171.

III. Authenticity of the Ḥadīth

This Ḥadīth has been declared to be *Ṣaḥīḥ* by *Imām al-Albānī* (رحمته الله).⁷¹¹

IV. Status of the Ḥadīth

Concerning the status of this Ḥadīth *Shaykh* Abdur-Raḥmān bin Nāṣir al-Barrāk states:

“The Ḥadīth is a fundamental in the prohibition of harming the Muslim, and the sanctity of life and wealth.”⁷¹²

V. Selected Vocabulary

Term		Meaning
Arabic	English	
لَا ضَرَرَ	<i>It is not Permissible to Cause Harm.</i>	A person does not harm others nor deprives them of any of their rights. ⁷¹³
لَا ضَرَّازَ.	<i>Nor Reciprocating Harm</i>	The one harmed, does not recompense the one who has harmed them with more than what they were initially harmed with. ⁷¹⁴

⁷¹¹ *Ṣaḥīḥ Sunan Ibn Mājah*, vol. 2, pp. 257 – 258; *Silsilah Aḥādīth aṣ-Ṣaḥīḥah wa shay’ min fiqhīhā wa Fawā’idihā*, vol. 1, pp. 498 – 503, no. 250; *al-Irwā’ al-Ghalīl fī Takhrij Aḥādīth Manār as-Sabīl*, vol. 3, pp. 408 – 416, no. 896; *Ghayah al-Marām Takhrij Aḥādīth al-Ḥalāl wa Ḥarām*, p. 60, no. 68.

⁷¹² *al-Fawā’id al-Mustanbaṭah min al-Arab’īn al-Nawawīyyah*, p. 88.

⁷¹³ *Aḥādīth al-Arba’īn an-Nawawīyyah ma’ Zādahā Ibn Rajab wa ‘alayhā Sharḥ al-Muwjiz al-Mufīd*, p. 63.

⁷¹⁴ *Aḥādīth al-Arba’īn an-Nawawīyyah ma’ Zādahā Ibn Rajab wa ‘alayhā Sharḥ al-Muwjiz al-Mufīd*, p. 63; *at-Tuhfah ar-Rabāniyyah fī Sharḥ al-‘Arba’īn Ḥadīthan an-Nabawīyyah*, p. 88.

VI. The Narrator of the Ḥadīth

Abū Sa'īd al-Khudrī (رضي الله عنه) as well as being a don of a companion. He narrated many *Ḥadīths* of the prophet (ﷺ) and died in the year 74 AH.⁷¹⁵

VII. General Commentary of the Ḥadīth

The Noble Prophet (ﷺ) informs us and commands us for the sake of public interest, that: it is not permissible to cause harm nor reciprocating harm, and many contracts and public benefits are based on that. It is obligatory for every person not to harm their fellow Muslim: them personally, their wealth, or their children. Whether outwardly or inwardly, they must strive for the benefit others if they do not face harm in trying to attain this benefit. Whoever faces harm from another, they must not recompense them with something more harmful to them. And if the person is patient with afflictions from harm caused by others, forgiving them then they will attain reward from Allāh's and His forgiveness.⁷¹⁶

VIII. Lessons and Benefits Derived from this Ḥadīth

Some of the lessons and benefits that may be derived from this *Ḥadīth* are:

1. The impermissibility of causing harm to others.⁷¹⁷

⁷¹⁵ *al-Mullakhiṣ fī Sharḥ Kitāb at-Tawḥīd*, p. 30.

⁷¹⁶ *Aḥādīth al-Arba'in an-Nawawiyyah ma' Zādahā Ibn Rajab wa 'alayhā Sharḥ al-Muwjiz al-Mufīd*, p. 64.

⁷¹⁷ *Sharūḥ ar-Raḍiyyah fī al-Arab'in al-Nawawiyyah*, p. 190.

2. The prohibition of causing harm to others or oneself through exposure to danger or prohibited things.⁷¹⁸
3. The completeness and beauty of the Islāmic Legal System in removing harm and reciprocating harm.⁷¹⁹
4. It is obligatory upon the Muslim not to harm others nor a cause of reciprocating harm.⁷²⁰
5. The obligation to abstain from things that cause or lead to harm, whether, to life, wealth, people, or honour.⁷²¹
6. This *Ḥadīth* is considered to be a general foundational principle in respect to every affair related to harm which is prohibited, according to Islāmic law.⁷²²
7. The servant of Allāh is not obligated to undertake that which causes them harm, ever, as that which they have been command with is for the rectification of their religion and worldly affairs, and that which they have been prohibited corrupts their religion and worldly affairs.⁷²³
8. from the intent of this *Ḥadīth* is to stop harm or reciprocating harm before it occurs and its removal if it does occur.⁷²⁴

⁷¹⁸ *Sharūḥ ar-Raḍiyyah fī al-Arab'īn al-Nawwāiyyah*, p. 190.

⁷¹⁹ *Fath al-Qawwī al-Mubīn fī Sharḥ al-Arba'īn wa Tatimmah al-Khamsīn*, p. 114.

⁷²⁰ *Fath al-Qawwī al-Mubīn fī Sharḥ al-Arba'īn wa Tatimmah al-Khamsīn*, p. 114.

⁷²¹ *Sharūḥ ar-Raḍiyyah fī al-Arab'īn al-Nawwāiyyah*, p. 190.

⁷²² *Sharūḥ ar-Raḍiyyah fī al-Arab'īn al-Nawwāiyyah*, p. 190.

⁷²³ *al-Afnān an-Nadiyyah bi-Sharḥ al-Arba'īn an-Nawwāiyyah*, p. 176.

⁷²⁴ *al-Afnān an-Nadiyyah bi-Sharḥ al-Arba'īn an-Nawwāiyyah*, p. 176.

9. The cultivation of love, mercy, closeness between the Muslims, and to solidify the bonds of brotherhood/sisterhood based upon faith as this has the potential repels harm or reciprocating harm.⁷²⁵
10. The servant of Allāh should show concern for others from the creation, paying due dilligence to their affairs and showing them respect.⁷²⁶



⁷²⁵ *al-Afnān an-Nadiyyah bi-Sharḥ al-Arbaʿin an-Nawawiyyah*, p. 176.

⁷²⁶ *al-Afnān an-Nadiyyah bi-Sharḥ al-Arbaʿin an-Nawawiyyah*, p. 176.

Ḥadīth Thirty-Three

On the authority of Abdullah ibn ‘Abbās (رضي الله عنه), that the Messenger of Allāh (ﷺ) said:

لَوْ يُعْطَى النَّاسُ بِدَعْوَاهُمْ لَادَّعَى رِجَالٌ أَمْوَالَ قَوْمٍ وَدِمَاءَهُمْ، لَكِنَّ الْبَيِّنَةَ عَلَى الْمُدَّعِي، وَالْيَمِينَ عَلَى مَنْ أَنْكَرَ.

“If the people were given according to their claims, a man would (unjustly) lay claim to the wealth of the people and their lives. But, the onus of proof is upon the claimant, and the taking of an oath is upon the one who denies the claim.”

(‘A good’ narration collected by al-Bayhaqī (in his *Sunan*) and other than him and part of it are in the two ‘authentic collections’)

COMMENTARY ON THE ḤADĪTH

I. Subject Matter of the Ḥadīth

The scales of judgment used to adjudicate between the people in respect to wealth and life.⁷²⁷

II. References of the Ḥadīth

This *Ḥadīth* has been collected in the following collection of *Ḥadīth*:

⁷²⁷ *al-Afnān an-Nadiyyah bi-Sharḥ al-Arbaʿin an-Nawawīyyah*, p. 179.

Sunan al-Bayhaqī (21197) (21199) (21200) (21201) (21202)⁷²⁸

III. Authenticity of the Ḥadīth

This Ḥadīth has been declared to be authentic by the scholars, from among them by *Imām* al-Albānī (رحمته).⁷²⁹ Narrations of the Ḥadīth have also been collected by *Imām* Bukhārī⁷³⁰ and *Imām* Muslim⁷³¹ in their - authentic - collections of Ḥadīth.

IV. Status of the Ḥadīth

Shaykh Abdur-Raḥmān bin Nāṣir al-Barrāk clarifies the importance of this Ḥadīth stating:

“The Ḥadīth is a fundamental of the fundamentals of the methodology of adjudication.”⁷³²

V. Selected Vocabulary

Term		Meaning
Arabic	English	

⁷²⁸ Abī Bakar Aḥmad bin Hussein bin ‘Alī al-Bayhaqī, 1424/2003, *as-Sunan al-Kubrā*. Beirut, Lebanon: Dār Kutub al-‘Ilmiyyah, vol. 10, pp. 436 – 427.

⁷²⁹ *al-Irwā’ al-Ghalīl fī Takhrīj Aḥādīth Manār as-Sabīl*, vol. 8, pp. 264 – 269, no. 2641.

⁷³⁰ On the authority of Ibn Abī Mulaykah (رحمته), Ḥadīth No. 4552.

⁷³¹ Similarity, on the authority of Abdullah ibn ‘Abbās (رحمته), Ḥadīth No. 1711.

⁷³² *al-Fawā’id al-Mustanbaṭah min al-Arab’īn al-Nawwaiyyah*, p. 90.

بِدَعْوَاهُمْ	<i>Their Claims.</i>	A person does not harm others nor deprives them of any of their rights. ⁷³³
رِجَالٌ أَمْوَالُ قَوْمٍ وَدِمَاءُهُمْ.	<i>the Wealth of the People and Their Lives</i>	The defendant will not be able to protect their lives and wealth. ⁷³⁴
الْمُدَّعِي	<i>the Claimant</i>	The one who mentions a hidden matter that contradicts the apparent. ⁷³⁵
الْيَمِينُ عَلَى مَنْ أَنْكَرَ	<i>the Taking of an Oath is Upon the One who Denies the Claim</i>	Because the principle is that they absolve themselves from what they are asked for, and he adheres to it. ⁷³⁶

VI. The Narrator of the Ḥadīth

See Ḥadīth no. 19 for a biography of the noble narrator.

VII. General Commentary of the Ḥadīth

The Noble Prophet (ﷺ) informs us that if person was given according to what they claimed and desired, then some people will reach the point of claiming the wealth of another person is theirs. And another would falsely claim that so-and-so intentionally killed their son, in order to be led by him, thus disrupting the system, and the strong overpowering the weak. Chaos and strife are solved, but it is from the wisdom of the Islāmic Legal System to make the burden of evidence on the claimant of the right because

⁷³³ at-Tuhfah ar-Rabāniyyah fī Sharḥ al-‘Arba’in Ḥadīthan an-Nabawiyyah, p. 90.

⁷³⁴ at-Tuhfah ar-Rabāniyyah fī Sharḥ al-‘Arba’in Ḥadīthan an-Nabawiyyah, p. 90.

⁷³⁵ at-Tuhfah ar-Rabāniyyah fī Sharḥ al-‘Arba’in Ḥadīthan an-Nabawiyyah, p. 90.

⁷³⁶ at-Tuhfah ar-Rabāniyyah fī Sharḥ al-‘Arba’in Ḥadīthan an-Nabawiyyah, p. 90.

their claim may seem to be contrary to what is apparent. The one repudiating the claim must swear an oath, because the basic principle is absolvment, so that security is established, and rights and lives are preserved.⁷³⁷

VIII. Lessons and Benefits Derived from this Ḥadīth

Some of the lessons and benefits that may be derived from this *Ḥadīth* are:

1. The Islāmic Legal System includes the protection of the wealth of the people and lives.⁷³⁸
2. The Prophets (ﷺ) clarification of demarcation If the claimant between two conflicting parties.⁷³⁹
3. If the claimant does not affirm the petition placed against them, then it is upon the claimant to present evidence the one who denies the claim.⁷⁴⁰
4. If evidence is not established the one who denies the claim should make an oath of denial absolving themselves from the claim made by the claimant, and if they do not make an oath of denial then they are judged with the charge.⁷⁴¹
5. There are those from the people who have no deterrent nor piety so, they are willing to falsely claim the lives of the people and their wealth.⁷⁴²

⁷³⁷ *Aḥādīth al-Arba'in an-Nawāwiyyah ma' Zādahā Ibn Rajab wa 'alayhā Sharḥ al-Muṣṣajiz al-Mufīd*, p. 65.

⁷³⁸ *Fath al-Qawwī al-Mubīn fī Sharḥ al-Arba'in wa Tatimmah al-Khamsīn*, p. 116.

⁷³⁹ *Fath al-Qawwī al-Mubīn fī Sharḥ al-Arba'in wa Tatimmah al-Khamsīn*, p. 116.

⁷⁴⁰ *Fath al-Qawwī al-Mubīn fī Sharḥ al-Arba'in wa Tatimmah al-Khamsīn*, p. 116.

⁷⁴¹ *Fath al-Qawwī al-Mubīn fī Sharḥ al-Arba'in wa Tatimmah al-Khamsīn*, p. 116.

⁷⁴² *Sharūḥ ar-Raḍiyyah fī al-Arab'in al Nawāwiyyah*, p. 193.

6. The fundamental of the Muslim person absolving themselves from every aspersion, accusation and vice so their evidence can be affirmed.⁷⁴³
7. The adjudication in the favour of someone should not be made simply based upon their claims, it is upon the claimant to establish the evidence, and if they are not able to, the claimant is demanded to make an oath of denial.⁷⁴⁴
8. This *Ḥadīth* cultivates in the servant of Allāh the obligation to have substantiation in their affairs.⁷⁴⁵
9. Every claimant who has not evidence then his claim is not accepted.⁷⁴⁶
10. This *Ḥadīth* is a fundamental in Islāmic adjudication.⁷⁴⁷



⁷⁴³ *Sharūḥ ar-Raḍiyyah fī al-Arab'īn al-Nawwaiyyah*, p. 193.

⁷⁴⁴ *Sharūḥ ar-Raḍiyyah fī al-Arab'īn al-Nawwaiyyah*, p. 193.

⁷⁴⁵ *al-Afnān an-Nadiyyah bi-Sharḥ al-Arba'īn an-Nawwaiyyah*, p. 180.

⁷⁴⁶ *al-Afnān an-Nadiyyah bi-Sharḥ al-Arba'īn an-Nawwaiyyah*, p. 180.

⁷⁴⁷ *al-Afnān an-Nadiyyah bi-Sharḥ al-Arba'īn an-Nawwaiyyah*, p. 180.

Ḥadīth Thirty-Four

On the authority of Abū Sa'īd al-Khudrī (رضي الله عنه) who said: I heard the Messenger of Allāh (ﷺ) say:

مَنْ رَأَى مِنْكُمْ مُنْكَرًا فَلْيُغَيِّرْهُ بِيَدِهِ، فَإِنْ لَمْ يَسْتَطِعْ فَبِلِسَانِهِ، فَإِنْ لَمْ يَسْتَطِعْ فَبِقَلْبِهِ، وَذَلِكَ أَضْعَفُ الْإِيمَانِ.

“Whoever from among you sees an evil then let him change it with his hand, and if he is not able to do so, then with his tongue, and if he is not able to do so, then with his heart and that is the weakest form of faith.”

(Collected by Muslim)

COMMENTARY ON THE ḤADĪTH

I. Subject Matter of the Ḥadīth

The obligation of enjoining the good and forbidding evil and a clarification of its levels.⁷⁴⁸

II. References of the Ḥadīth

This *Ḥadīth* has been collected in the following collection of *Ḥadīth*:

Ṣaḥīḥ Muslim (49)

⁷⁴⁸ *al-Afnān an-Nadiyyah bi-Sharḥ al-Arbaʿin an-Nawawīyyah*, p. 182.

III. Authenticity of the Ḥadīth

This Ḥadīth has collected by *Imām* Muslim (ﷺ) and so, is considered to be *Ṣaḥīḥ*.

IV. Status of the Ḥadīth

The importance of this Ḥadīth in the religion has been eloquently articulated by d by the scholar Muḥammad bin Abdullah al-Jardānī (d. 1331 AH) (ﷺ), when he said:

“This Ḥadīth is a fundamental principle from the fundamentals of the religion, and what is apparent is that the person is obligated to enjoin the good and forbid evil according to their capability.” ⁷⁴⁹

V. Selected Vocabulary

Term		Meaning
Arabic	English	
رَأَى	<i>Sees</i>	A person does Have knowledge of. ⁷⁵⁰
مَنْكَرًا	<i>Evil</i>	something that Islāmic Law has deemed repugnant or despicable whether deed or statement, even if it is something considered to be insignificant. ⁷⁵¹
فَلْيُغَيِّرْ	<i>Let him Change It</i>	Then stop it. ⁷⁵²

⁷⁴⁹ *al-Jawābir al-Lu'Lu'iyyah fī Sharḥ al-'Arba'in Ḥadīthan an-Nawāwiyyah*, p. 297.

⁷⁵⁰ *at-Tuhfah ar-Rabāniyyah fī Sharḥ al-'Arba'in Ḥadīthan an-Nabawiyyah*, p. 92.

⁷⁵¹ *at-Tuhfah ar-Rabāniyyah fī Sharḥ al-'Arba'in Ḥadīthan an-Nabawiyyah*, p. 92.

⁷⁵² *at-Tuhfah ar-Rabāniyyah fī Sharḥ al-'Arba'in Ḥadīthan an-Nabawiyyah*, p. 92.

بِيَدِهِ،	<i>With his Hand</i>	Where he can, stop it with it, such as, breaking vessels of alcoholic beverages or musical instruments. ⁷⁵³
فَإِنْ لَمْ يَسْتَطِعْ	<i>If he Is Not Able to Do So</i>	If he is not able to change evil by the hand, because the one who engages in evil is stronger than them, and harm will follow them by trying to change it by the hand. ⁷⁵⁴
بِلِسَانِهِ	<i>with his Tongue</i>	With statement: as a reminder, or by reprimanding. ⁷⁵⁵
فَإِنْ لَمْ يَسْتَطِعْ	<i>If he Is Not Able to Do So</i>	If he is not able to do so with their tongue, due to the presence of obstacles, such as, fear of tribulation, fear for oneself, so similar to that. ⁷⁵⁶
فِي قَلْبِهِ	<i>With his Tongue</i>	To repudiate it is obligatory and this is to despise it with it (i.e., the heart) and they are resolved that if they had the capability they would have said or done something. ⁷⁵⁷
وَذَلِكَ	<i>And That</i>	Repudiation in the heart. ⁷⁵⁸
أَضْعَفُ الْإِيمَانِ	<i>Is the Weakest Form of Faith</i>	Iman with the least fruit.

VI. The Narrator of the Ḥadīth

See Ḥadīth no. 32 for a biography of the noble narrator.

VII. General Commentary of the Ḥadīth

⁷⁵³ at-Tuhfah ar-Rabāniyyah fī Sharḥ al-'Arba'in Ḥadīthan an-Nabawiyyah, p. 92.

⁷⁵⁴ at-Tuhfah ar-Rabāniyyah fī Sharḥ al-'Arba'in Ḥadīthan an-Nabawiyyah, p. 92.

⁷⁵⁵ at-Tuhfah ar-Rabāniyyah fī Sharḥ al-'Arba'in Ḥadīthan an-Nabawiyyah, p. 92.

⁷⁵⁶ at-Tuhfah ar-Rabāniyyah fī Sharḥ al-'Arba'in Ḥadīthan an-Nabawiyyah, p. 93.

⁷⁵⁷ at-Tuhfah ar-Rabāniyyah fī Sharḥ al-'Arba'in Ḥadīthan an-Nabawiyyah, p. 93.

⁷⁵⁸ at-Tuhfah ar-Rabāniyyah fī Sharḥ al-'Arba'in Ḥadīthan an-Nabawiyyah, p. 93.

This *Ḥadīth* informs us of a general benefit that is beneficial to the one who does it and harmful to the one who has not acted upon it, which is that every person, if they learn of an evil, must remove it according to their ability, so if they are powerful then they are upon the highest level of removing evil by the hand, then they should do it, let him do it, whether actually or by the hands of someone else by their command, and whoever is unable to do that, let them change it with their tongue by forbidding the one who commits it, shows them its harm, and guides them to good instead of this evil. If they are cut off from this rank, then let them change it in their heart by hating this evil and its committer for doing it, If they were able to remove it by hand or with the tongue, they would have removed it, and changing it in the heart is the weakest levels of *Imān* in changing the evil because it does not extend its benefit to anyone other than them. These are the three levels. Neither one of them is waived for anyone, and there is no excuse for the one who is excused for the least of it, which is repudiation in the heart.⁷⁵⁹

VIII. Lessons and Benefits Derived from this Ḥadīth

Some of the lessons and benefits that may be derived from this *Ḥadīth* are:

1. Enjoining what is good and forbidding what is evil and this rectifies both the servants of Allāh and their lands.⁷⁶⁰

⁷⁵⁹ *Aḥādīth al-Arbaʿīn an-Nawawīyyah maʾ Zādahā Ibn Rajab wa ʿalayhā Sharḥ al-Muwjiz al-Mufīd*, p. 67.

⁷⁶⁰ *Fatḥ al-Qawwī al-Mubīn fī Sharḥ al-Arbaʿīn wa Tatimmah al-Khamsīn*, p. 117.

2. Repudiation in the heart is an obligation upon every Muslim in every condition so, if they do not repudiate it in their hearts then this is an indication of *Imān* departing from it.⁷⁶¹
3. Changing what is evil is of levels and whoever has the capability to do so then that becomes an individual obligation upon them.⁷⁶²
4. *Imān* is of different levels in some it is strong while in others it may be weak.⁷⁶³
5. The obligation to change what is evil by any means possible, is of categories.⁷⁶⁴
6. Enjoying the good and forbidding evil is an obligation of every individual of the Muslim nation.⁷⁶⁵
7. The evil which is to be changed is that which is apparent, as for what is hidden or concealed then it is not investigated, and so it is not permissible to eavesdrop on telephone calls or spy on the private affairs, so whoever spies on the affairs of a Muslim person Allāh will follow their affairs and expose them.⁷⁶⁶
8. The *Ḥadīth* cultivates the Muslim upon being responsible, as they have an individual obligation to command other than themselves and them keenly that the society is free of sin and disobedience.⁷⁶⁷

⁷⁶¹ *al-Afnān an-Nadiyyah bi-Sharḥ al-Arbaʿin an-Nawawīyyah*, p. 183.

⁷⁶² *Faṭḥ al-Qaṣwī al-Mubīn fī Sharḥ al-Arbaʿin wa Tatimmah al-Khamsīn*, p. 117.

⁷⁶³ *Faṭḥ al-Qaṣwī al-Mubīn fī Sharḥ al-Arbaʿin wa Tatimmah al-Khamsīn*, p. 117.

⁷⁶⁴ *al-Afnān an-Nadiyyah bi-Sharḥ al-Arbaʿin an-Nawawīyyah*, p. 182.

⁷⁶⁵ *al-Afnān an-Nadiyyah bi-Sharḥ al-Arbaʿin an-Nawawīyyah*, p. 183.

⁷⁶⁶ *al-Afnān an-Nadiyyah bi-Sharḥ al-Arbaʿin an-Nawawīyyah*, p. 184.

⁷⁶⁷ *al-Afnān an-Nadiyyah bi-Sharḥ al-Arbaʿin an-Nawawīyyah*, p. 183.

9. The repudiation (of an evil) is related to the actualisation of a thing, and it is not upon the one who enjoins good and forbids evil, to enter a residence with suspension, unless someone he trusts tells him that: a man is alone with a man in order to kill him, or with a woman in order to commit adultery with her, or something similar to that, from what he cannot possible see or perceive.⁷⁶⁸
10. It is obligatory to change the evil as much as possible from what has been mentioned, so it is not sufficient to give an admonition for the one who is able to remove it with his hand, nor is the (hating in) the heart for the one who is able to remove it with the tongue.⁷⁶⁹



⁷⁶⁸ *at-Tuhfah ar-Rabāniyyah fī Sharḥ al-‘Arba‘in Ḥadīthan an-Nabawiyyah*, p. 93.

⁷⁶⁹ *at-Tuhfah ar-Rabāniyyah fī Sharḥ al-‘Arba‘in Ḥadīthan an-Nabawiyyah*, p. 93.

Ḥadīth Thirty-Five

On the authority of Abū Hurayrah (رضي الله عنه) who said: the Messenger of Allāh (ﷺ) said:

لَا تَحَاسَدُوا، وَلَا تَنَاجَشُوا، وَلَا تَبَاغَضُوا، وَلَا تَدَابَرُوا، وَلَا يَبِعْ بَعْضُكُمْ عَلَى بَيْعِ بَعْضٍ، وَكُونُوا عِبَادَ اللَّهِ إِخْوَانًا، الْمُسْلِمُ أَخُو الْمُسْلِمِ، لَا يَظْلِمُهُ، وَلَا يَخْذُلُهُ، وَلَا يَكْذِبُهُ، وَلَا يَحْقِرُهُ، التَّقْوَى هَاهُنَا، وَيُشِيرُ إِلَى صَدْرِهِ ثَلَاثَ مَرَّاتٍ، بِحَسْبِ امْرِئٍ مِنَ الشَّرِّ أَنْ يَحْقِرَ أَخَاهُ الْمُسْلِمَ، كُلُّ الْمُسْلِمِ عَلَى الْمُسْلِمِ حَرَامٌ: دَمُهُ وَمَالُهُ وَعَرْضُهُ.

“Do not be jealous of each other; do not belittle each other; do not hate each other; do not turn away from one another, and do not undercut one another in trade, be servants of Allāh, brothers. The Muslim is the brother of his fellow Muslim, he does not oppress him, nor does he forsake him; nor does he lie to him; nor does he hold him in contempt, piety is right here as he pointed to his chest three times, it is evil enough for the individual to hold his brother in contempt. The whole of the Muslim is inviolable for another Muslim: his life; property and honour.”

(Collected by Muslim)

COMMENTARY ON THE ḤADĪTH

I. Subject Matter of the Ḥadīth

From the rights of the Muslim upon their fellow Muslim.⁷⁷⁰

⁷⁷⁰ *al-Afnān an-Nadiyyah bi-Sharḥ al-Arbaʿin an-Nawawīyyah*, p. 186.

II. References of the Ḥadīth

This *Ḥadīth* has been collected in the following collection of *Ḥadīth*:

Ṣaḥīḥ Muslim (2564)

III. Authenticity of the Ḥadīth

This is another *Ḥadīth* collected by *Imām* Muslim (ؒ) and so, is classified as being authentic.

IV. Status of the Ḥadīth

Imam Yaḥyā ibn Sharaf an-Nawawī (ؒ) highlights the significance of this *Ḥadīth* when he says:

“It is from the venerable principles of Islām.” ⁷⁷¹

V. Selected Vocabulary

Term		Meaning
Arabic	English	
لَا تُحَاسِدُوا	<i>Do not be Jealous of Each Other;</i>	Do not envy each other. ⁷⁷²

⁷⁷¹ *Sharūḥ ar-Raḍiyyah fī al-Arab'īn al-Nawwāiyyah*, p. 195.

⁷⁷² *at-Tuhfah ar-Rabāniyyah fī Sharḥ al-'Arba'īn Ḥadīthan an-Nabawiyyah*, p. 95.

وَلَا تَنَاجَشُوا	<i>Do not Belittle each Other</i>	Do not increase the price of a commodity that you do not want to buy, to deceive others who desire it. ⁷⁷³
وَلَا تَبَاغَضُوا	<i>Do Not Hate Each Other</i>	Do not follow those ways that lead to mutual hatred. ⁷⁷⁴
وَلَا تَدَابَرُوا	<i>Do Not Turn Away From One Another</i>	Not one of you gives his brother his back when he meets him essentially boycotting him. ⁷⁷⁵
وَلَا يَبِيعُ بَعْضُكُمْ عَلَى بَيْعِ بَعْضٍ	<i>And Do Not Undercut One Another in Trade</i>	To say to someone who bought a commodity during the option period: 'cancel this purchase, and I will sell you the same item for a cheaper price, or better than it for the same price.' Or the two parties may decide the price is between themselves by mutual agreement, and there is nothing left but the contract, so he increases it, or gives it with a decrease, and this is after the price has been agreed, but before consenting it is not forbidden. ⁷⁷⁶
وَكُونُوا عِبَادَ اللَّهِ إِخْوَانًا	<i>Be Servants of Allāh, Brothers</i>	Treating each other with affection, kindness, compassion, sympathy, cooperation in goodness, and the like, with purity of hearts. ⁷⁷⁷
الْمُسْلِمُ أَخُو الْمُسْلِمِ	<i>The Muslim is the brother of his Fellow Muslim</i>	Because they are united by one religion. ⁷⁷⁸
لَا يَظْلِمُهُ	<i>He Does Not Oppress Him</i>	They do not cause harm to: them, their religion, their honour, or their wealth without an Islāmically legitimate reason. ⁷⁷⁹

⁷⁷³ at-Tuhfah ar-Rabāniyyah fī Sharḥ al-'Arba'in Ḥadīthan an-Nabawiyyah, p. 95.

⁷⁷⁴ at-Tuhfah ar-Rabāniyyah fī Sharḥ al-'Arba'in Ḥadīthan an-Nabawiyyah, p. 95.

⁷⁷⁵ at-Tuhfah ar-Rabāniyyah fī Sharḥ al-'Arba'in Ḥadīthan an-Nabawiyyah, p. 95.

⁷⁷⁶ at-Tuhfah ar-Rabāniyyah fī Sharḥ al-'Arba'in Ḥadīthan an-Nabawiyyah, p. 96.

⁷⁷⁷ at-Tuhfah ar-Rabāniyyah fī Sharḥ al-'Arba'in Ḥadīthan an-Nabawiyyah, p. 96.

⁷⁷⁸ at-Tuhfah ar-Rabāniyyah fī Sharḥ al-'Arba'in Ḥadīthan an-Nabawiyyah, p. 96.

⁷⁷⁹ at-Tuhfah ar-Rabāniyyah fī Sharḥ al-'Arba'in Ḥadīthan an-Nabawiyyah, p. 96.

وَلَا يَخْذُلْهُ	And nor does he Forsake him	They do not abandon their legitimate support, because one of the rights of the brotherhood of Islām is to support one another. ⁷⁸⁰
وَلَا يَكْذِبُهُ	Nor Does he Lie to Him	Not to inform them of that which opposes reality. ⁷⁸¹
وَلَا يَحْقِرُهُ	Nor Does he Hold him in Contempt	Do not belittle their stature and underestimate their value, because when Allāh created them, He did not despise him, but rather elevated them. ⁷⁸²
التَّقْوَى	<i>Piety</i>	Avoiding the punishment of Allah by doing what is commanded and abstaining from what is prohibited. ⁷⁸³
يُحْسِبُ أَمْرِي مِنَ الشَّرِّ	<i>It is Evil Enough for the Individual</i>	Sufficient of them from evil. ⁷⁸⁴
وَعِزُّهُ	<i>And Honour</i>	It is the pride and glory of his forefathers, and what may be intended by it is the person or the self. ⁷⁸⁵

VI. The Narrator of the Ḥadīth

See Ḥadīth no. 9 for a biography of the noble narrator.

VII. General Commentary of the Ḥadīth

⁷⁸⁰ at-Tuhfah ar-Rabāniyyah fī Sharḥ al-'Arba'in Ḥadīthan an-Nabawiyyah, p. 96.

⁷⁸¹ at-Tuhfah ar-Rabāniyyah fī Sharḥ al-'Arba'in Ḥadīthan an-Nabawiyyah, p. 96.

⁷⁸² at-Tuhfah ar-Rabāniyyah fī Sharḥ al-'Arba'in Ḥadīthan an-Nabawiyyah, p. 96.

⁷⁸³ at-Tuhfah ar-Rabāniyyah fī Sharḥ al-'Arba'in Ḥadīthan an-Nabawiyyah, p. 96.

⁷⁸⁴ at-Tuhfah ar-Rabāniyyah fī Sharḥ al-'Arba'in Ḥadīthan an-Nabawiyyah, p. 96.

⁷⁸⁵ at-Tuhfah ar-Rabāniyyah fī Sharḥ al-'Arba'in Ḥadīthan an-Nabawiyyah, p. 96.

In this *Ḥadīth*, the Noble Prophet (ﷺ) guides us to what we, Muslims, must be loving, harmonious, dealing with each other in a good and legal manner, which guides us to lofty manners and keeps us away from bad manners. It removes hatred from our hearts and makes our dealings with one another sublime, free from envy, oppression, cheating and other things which provoke harm and disunity, because harming their fellow Muslim is forbidden, whether by wealth, treatment, physically or the tongue.⁷⁸⁶

VIII. Lessons and Benefits Derived from this Ḥadīth

Some of the lessons and benefits that may be derived from this *Ḥadīth* are:

1. The prohibition of envy, hatred, contempt, and selling over the sale of the other.⁷⁸⁷
2. It is forbidden to harm Muslims in any way, whether by statement, deed, or gesture.⁷⁸⁸
3. Forbidding what causes confusion and commanding what causes harmony and unity.⁷⁸⁹
4. Prohibition of oppression and the helping of the Muslim: helping them if their fellow Muslim needs help, and not belittling or humiliating him.⁷⁹⁰
5. The heart is the basis of piety, and the limbs are subordinate to it.⁷⁹¹

⁷⁸⁶ *Aḥādīth al-Arba'in an-Nawawīyyah ma' Zādahā Ibn Rajab wa 'alayhā Sharḥ al-Muwjiz al-Mufīd*, p. 68.

⁷⁸⁷ *Aḥādīth al-Arba'in an-Nawawīyyah ma' Zādahā Ibn Rajab wa 'alayhā Sharḥ al-Muwjiz al-Mufīd*, p. 68.

⁷⁸⁸ *Aḥādīth al-Arba'in an-Nawawīyyah ma' Zādahā Ibn Rajab wa 'alayhā Sharḥ al-Muwjiz al-Mufīd*, p. 68.

⁷⁸⁹ *Aḥādīth al-Arba'in an-Nawawīyyah ma' Zādahā Ibn Rajab wa 'alayhā Sharḥ al-Muwjiz al-Mufīd*, p. 68.

⁷⁹⁰ *Aḥādīth al-Arba'in an-Nawawīyyah ma' Zādahā Ibn Rajab wa 'alayhā Sharḥ al-Muwjiz al-Mufīd*, p. 68.

⁷⁹¹ *Aḥādīth al-Arba'in an-Nawawīyyah ma' Zādahā Ibn Rajab wa 'alayhā Sharḥ al-Muwjiz al-Mufīd*, p. 68.

6. Prohibition of the lives of the lives, property, and honour of the Muslims except by (an Islāmic) right.⁷⁹²
7. In this *Ḥadīth* there are good manners and virtuous manners for those who are righteous.⁷⁹³
8. Warning against belittling a Muslim, for Allāh did not despise them when He created them and subjugated for them whatever is in the heavens and on the earth, and called them a Muslim, a believer, and a slave, and made the Messenger from Him sent to them Muḥammad (ﷺ). Whoever despises a Muslim among the Muslims has despised what Allāh Almighty has ennobled.⁷⁹⁴
9. Brotherhood between the Muslims goodness reaching the and harm being repelled from them.⁷⁹⁵
10. Prohibition of those means that lead to hatred and enmity and likewise all that results from that, such as, excommunication and splitting between the Muslims.⁷⁹⁶



⁷⁹² *Aḥādīth al-Arbaʿīn an-Nawawīyyah maʾ Zādahā Ibn Rajab wa ʿalayhā Sharḥ al-Murwīj al-Mufīd*, p. 68.

⁷⁹³ *Aḥādīth al-Arbaʿīn an-Nawawīyyah maʾ Zādahā Ibn Rajab wa ʿalayhā Sharḥ al-Murwīj al-Mufīd*, p. 68.

⁷⁹⁴ *at-Tuhfah ar-Rabāniyyah fī Sharḥ al-Arbaʿīn Ḥadīthan an-Nabawīyyah*, p. 97.

⁷⁹⁵ *Faṭḥ al-Qawwī al-Mubīn fī Sharḥ al-Arbaʿīn wa Tatimmah al-Khamsīn*, p. 120.

⁷⁹⁶ *Faṭḥ al-Qawwī al-Mubīn fī Sharḥ al-Arbaʿīn wa Tatimmah al-Khamsīn*, p. 120.

Hadīth Thirty-Six

On the authority of Abū Hurayrah (رضي الله عنه) who said: from the Prophet (ﷺ) said:

مَنْ نَفَسَ عَنْ مُؤْمِنٍ كُرْبَةً مِنْ كُرْبِ الدُّنْيَا نَفَسَ اللَّهُ عَنْهُ كُرْبَةً مِنْ كُرْبِ يَوْمِ الْقِيَامَةِ، وَمَنْ يَسَّرَ عَلَى مُعْسِرٍ، يَسَّرَ اللَّهُ عَلَيْهِ فِي الدُّنْيَا وَالْآخِرَةِ، وَمَنْ سَتَرَ مُسْلِمًا سَتَرَهُ اللَّهُ فِي الدُّنْيَا وَالْآخِرَةِ، وَاللَّهُ فِي عَوْنِ الْعَبْدِ مَا كَانَ الْعَبْدُ فِي عَوْنِ أَخِيهِ، وَمَنْ سَلَكَ طَرِيقًا يَلْتَمِسُ فِيهِ عِلْمًا سَهَّلَ اللَّهُ لَهُ بِهِ طَرِيقًا إِلَى الْجَنَّةِ، وَمَا اجْتَمَعَ قَوْمٌ فِي بَيْتٍ مِنْ بُيُوتِ اللَّهِ يَتْلُونَ كِتَابَ اللَّهِ، وَيَتَدَارَسُونَهُ فِيمَا بَيْنَهُمْ؛ إِلَّا نَزَلَتْ عَلَيْهِمُ السَّكِينَةُ، وَغَشِيَتْهُمْ الرَّحْمَةُ، وَحَفَّتْهُمُ الْمَلَائِكَةُ، وَذَكَرَهُمُ اللَّهُ فِيمَنْ عِنْدَهُ، وَمَنْ أَبْطَأَ بِهِ عَمَلُهُ لَمْ يُسْرِعْ بِهِ نَسَبُهُ.

“Whoever alleviates the hardships of a believer, Allāh will remove from him hardships on the Day of Standing; whoever alleviates the need of one in need, Allāh will alleviate his needs in this worldly life and the afterlife. Whoever conceals the sins of a Muslim, Allāh will shield him in this worldly life and the afterlife. Allāh will aid His servant as long as he aids his brother. Whoever traverses a path in the search of Islāmic knowledge Allāh makes a path to paradise easy for him; a people do not congregate in a house from the houses of Allāh reciting the Book of Allāh, studying it between themselves except that tranquillity will descend upon them and they will be covered in mercy and the angels will surround them and Allāh will mention them to those who are with Him. Whoever is slowed down by his actions, will not be hastened by his genealogy.

(Collected by Muslim with this wording)

COMMENTARY ON THE ḤADĪTH

I. Subject Matter of the Ḥadīth

Faith based dealings and situations.⁷⁹⁷

II. References of the Ḥadīth

This Ḥadīth has been collected in the following collection of Ḥadīth:

Ṣaḥīḥ Muslim (2699)

III. Authenticity of the Ḥadīth

This is Ḥadīth is classified as being Ṣaḥīḥ as it has been collected by *Imām* Muslim (ﷺ).

IV. Status of the Ḥadīth

Muḥammad bin Abdullah al-Jardānī (ﷺ) said, in respect to the high status of this Ḥadīth, according to the scholars of the religion:

“This Ḥadīth is a fundamental principle from the fundamentals of the religion, and what is apparent is that the person is obligated to enjoin the good and forbid evil according to their capability.”⁷⁹⁸

V. Selected Vocabulary

Term	Meaning
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⁷⁹⁷ *al-Afnān an-Nadiyyah bi-Sharḥ al-Arbaʿin an-Nawawīyyah*, p. 191.

⁷⁹⁸ *al-Jawābir al-Luʿluʿiyyah fī Sharḥ al-Arbaʿin Ḥadīthan an-Nawawīyyah*, p. 297.

Arabic	English	
نَفْسٌ	<i>Whoever alleviates</i>	Remove and release. ⁷⁹⁹
كُرْبَةً	<i>Hardships</i>	Great distress, which is the most important to the soul, and the grief of the heart. ⁸⁰⁰
وَمَنْ يَسِّرْ عَلَى مُغْسِرٍ	<i>Whoever Alleviates the Need of One in need</i>	By looking at the one in need, or by giving them something to remove their insolvency, or by giving on their behalf if they are a debtor. ⁸⁰¹
يَسِّرَ اللَّهُ عَلَيْهِ فِي الدُّنْيَا وَالْآخِرَةِ	<i>Allāh will Alleviate his Needs in this Worldly Life and the Afterlife</i>	Conceals or hides their affairs and demands. ⁸⁰²
وَمَنْ سَتَرَ مُسْلِمًا	<i>Whoever Conceals the Sins</i>	They will not know of harm, or corruption, that they knew of a sin in the past, which they did not tell anyone about. ⁸⁰³
سَتَرَهُ اللَّهُ فِي الدُّنْيَا وَالْآخِرَةِ	<i>Allāh Will Shield him in this Worldly Life and the Afterlife</i>	Not to punish them for what they have done wrong. ⁸⁰⁴
وَمَنْ سَلَكَ طَرِيقًا	<i>Whoever Traverses a Path in the</i>	Walking by foot to the gatherings of knowledge, and also deals with the spiritual path: such as memorization, study, reading and understanding. ⁸⁰⁵

⁷⁹⁹ at-Tuhfah ar-Rabāniyyah fī Sharḥ al-‘Arba’in Ḥadīthan an-Nabawiyyah, p. 98.

⁸⁰⁰ at-Tuhfah ar-Rabāniyyah fī Sharḥ al-‘Arba’in Ḥadīthan an-Nabawiyyah, p. 98.

⁸⁰¹ at-Tuhfah ar-Rabāniyyah fī Sharḥ al-‘Arba’in Ḥadīthan an-Nabawiyyah, p. 99.

⁸⁰² at-Tuhfah ar-Rabāniyyah fī Sharḥ al-‘Arba’in Ḥadīthan an-Nabawiyyah, p. 99.

⁸⁰³ at-Tuhfah ar-Rabāniyyah fī Sharḥ al-‘Arba’in Ḥadīthan an-Nabawiyyah, p. 99.

⁸⁰⁴ at-Tuhfah ar-Rabāniyyah fī Sharḥ al-‘Arba’in Ḥadīthan an-Nabawiyyah, p. 99.

⁸⁰⁵ at-Tuhfah ar-Rabāniyyah fī Sharḥ al-‘Arba’in Ḥadīthan an-Nabawiyyah, p. 99.

	<i>Search of Islāmic Knowledge</i>	
يَلْتَمِسُ	<i>the Search</i>	Seeks. ⁸⁰⁶
عِلْمًا	<i>Islāmic knowledge</i>	Islamic knowledge, whose intent is the Face of Allāh. ⁸⁰⁷
سَهَّلَ اللَّهُ لَهُ بِهِ طَرِيقًا إِلَى الْجَنَّةِ	<i>Allāh Makes a Path to Paradise Easy For him</i>	By facilitating that knowledge that they sought and working according to it, or other knowledge that will lead them to Paradise, and it is possible that what is intended by it is to facilitate the physical path to Paradise on the Day of Resurrection, which is the path. ⁸⁰⁸
مِنْ بُيُوتِ اللَّهِ	<i>the Houses of Allāh</i>	The mosques. ⁸⁰⁹
السَّكِينَةُ	<i>Tranquillity</i>	The state of being peaceful and calm. ⁸¹⁰
عَشِيَّتُهُمْ	<i>Covered</i>	It encompasses them from all sides. ⁸¹¹
حَفَّتْهُمُ الْمَلَائِكَةُ	<i>And the Angels Will Surround Them</i>	surround them so that they would not allow the devil to find an opening from which they can reach those who remember Allāh. ⁸¹²
وَذَكَرَهُمُ اللَّهُ	<i>and Allāh will Mention Them</i>	Compliment them. ⁸¹³
فِيَمِنْ عِنْدَهُ	<i>To Those Who are With Him</i>	From the angels. ⁸¹⁴

⁸⁰⁶ at-Tuhfah ar-Rabāniyyah fī Sharḥ al-'Arba'in Ḥadīthan an-Nabawiyyah, p. 99.

⁸⁰⁷ at-Tuhfah ar-Rabāniyyah fī Sharḥ al-'Arba'in Ḥadīthan an-Nabawiyyah, p. 99.

⁸⁰⁸ at-Tuhfah ar-Rabāniyyah fī Sharḥ al-'Arba'in Ḥadīthan an-Nabawiyyah, p. 99.

⁸⁰⁹ at-Tuhfah ar-Rabāniyyah fī Sharḥ al-'Arba'in Ḥadīthan an-Nabawiyyah, p. 99.

⁸¹⁰ at-Tuhfah ar-Rabāniyyah fī Sharḥ al-'Arba'in Ḥadīthan an-Nabawiyyah, p. 99.

⁸¹¹ at-Tuhfah ar-Rabāniyyah fī Sharḥ al-'Arba'in Ḥadīthan an-Nabawiyyah, p. 99.

⁸¹² at-Tuhfah ar-Rabāniyyah fī Sharḥ al-'Arba'in Ḥadīthan an-Nabawiyyah, p. 99.

⁸¹³ at-Tuhfah ar-Rabāniyyah fī Sharḥ al-'Arba'in Ḥadīthan an-Nabawiyyah, p. 99.

⁸¹⁴ at-Tuhfah ar-Rabāniyyah fī Sharḥ al-'Arba'in Ḥadīthan an-Nabawiyyah, p. 99.

أُبطأ	<i>Slowed Down</i>	Short, to lose some conditions of health or perfection. ⁸¹⁵
لَمْ يُسْرِعْ بِهِ نَسَبُهُ.	<i>Will Not Be Hastened By his Genealogy</i>	They did not join them in the ranks of the possessors of perfect deeds: because the haste to happiness through deeds and not by reckoning. ⁸¹⁶

VI. The Narrator of the Ḥadīth

See Ḥadīth no. 9 for a biography of the noble narrator.

VII. General Commentary of the Ḥadīth

This noble Ḥadīth informs us that whoever relieves a distressed Muslim or an easy person something that is difficult for him, or that he conceals a slip or a slip that he did not know about, for Allāh will reward him for the kind of deeds that he has benefited from. The Almighty helps the servant by granting him success in this world and the hereafter when his Muslim brother helps him in his difficult affairs. A physical path, such as walking to the gatherings of Remembrance or the gatherings of the erudite scholars who act in accordance with their knowledge, who wants to learn and take the spiritual path that leads to the attainment of this knowledge, such as his studying, reading, contemplating and understanding beneficial knowledge that are taught to him, and so forth. Whoever follows this path with a good, sincere intention, and a correct understanding of beneficial knowledge that will lead to Paradise.⁸¹⁷

⁸¹⁵ *at-Tuhfah ar-Rabāniyyah fī Sharḥ al-‘Arba‘īn Ḥadīthan an-Nabawiyyah*, p. 100.

⁸¹⁶ *at-Tuhfah ar-Rabāniyyah fī Sharḥ al-‘Arba‘īn Ḥadīthan an-Nabawiyyah*, p. 100.

⁸¹⁷ *Aḥādīth al-‘Arba‘īn an-Nawawiyyah ma’ Zādahā Ibn Rajab wa ‘alayhā Sharḥ al-Muwjiz al-Mufīd*, p. 71.

VIII. Lessons and Benefits Derived from this Ḥadīth

Some of the lessons and benefits that may be derived from this *Ḥadīth* are:

1. Encouragement to alleviate hardships in the worldly life and Allāh will alleviate hardships in the afterlife.⁸¹⁸
2. Rewards depend on the kind of deed, deeds that alleviate hardship their rewards alleviate hardships.⁸¹⁹
3. An encouragement to alleviates the need of one in need, the reward being alleviation of needs in this worldly life and the afterlife.⁸²⁰
4. An encouragement to hide defects if there is a public benefit for them to be hidden, and the reward for that is the hiding of sins and defects in this worldly life and the afterlife.⁸²¹
5. An encouragement for the Muslim to help their fellow Muslim, every time they assist their fellow Muslim Allāh will help them.⁸²²
6. A clarification of the virtues and merits of seeking Islāmic knowledge.
7. The virtue and merits of congregating in the mosques to study and recite the Noble Qur'ān.⁸²³

⁸¹⁸ *Faḥ al-Qaṣwī al-Mubīn fī Sharḥ al-Arba'in wa Tatimmah al-Khamsīn*, p. 124.

⁸¹⁹ *Faḥ al-Qaṣwī al-Mubīn fī Sharḥ al-Arba'in wa Tatimmah al-Khamsīn*, p. 124.

⁸²⁰ *Faḥ al-Qaṣwī al-Mubīn fī Sharḥ al-Arba'in wa Tatimmah al-Khamsīn*, p. 124.

⁸²¹ *Faḥ al-Qaṣwī al-Mubīn fī Sharḥ al-Arba'in wa Tatimmah al-Khamsīn*, p. 124.

⁸²² *Faḥ al-Qaṣwī al-Mubīn fī Sharḥ al-Arba'in wa Tatimmah al-Khamsīn*, p. 125.

⁸²³ *Faḥ al-Qaṣwī al-Mubīn fī Sharḥ al-Arba'in wa Tatimmah al-Khamsīn*, p. 125.

8. Having *Imān* and performing righteous deeds are a means of entering into Paradise, and to reach the highest levels in the sight of Allāh.⁸²⁴
9. Honourable genealogy without righteous deeds does not benefit the person.⁸²⁵
10. The merits and virtue of seeking Islāmic knowledge and traveling from one country to another for the sake of it.⁸²⁶



⁸²⁴ *Fath al-Qawwī al-Mubīn fi Sharḥ al-Arbaʿīn wa Tatimmah al-Khamsīn*, p. 125.

⁸²⁵ *Fath al-Qawwī al-Mubīn fi Sharḥ al-Arbaʿīn wa Tatimmah al-Khamsīn*, p. 125.

⁸²⁶ *Aḥādīth al-Arbaʿīn an-Nawawīyyah maʾ Zādahā Ibn Rajab wa ʿalayhā Sharḥ al-Muwjiz al-Mufīd*, p. 73.

Ḥadīth Thirty-Seven

On the authority of Abdullah ibn ‘Abbās (رضي الله عنه) who said: from the Messenger of Allāh (ﷺ) from what he narrates from his (ﷺ) Lord The Blessed and Exalted who said:

إِنَّ اللَّهَ كَتَبَ الْحَسَنَاتِ وَالسَّيِّئَاتِ، ثُمَّ بَيَّنَ ذَلِكَ، فَمَنْ هَمَّ بِحَسَنَةٍ فَلَمْ يَعْمَلْهَا كَتَبَهَا اللَّهُ عِنْدَهُ حَسَنَةً كَامِلَةً، وَإِنْ هَمَّ بِهَا فَعَمِلَهَا كَتَبَهَا اللَّهُ عِنْدَهُ عَشْرَ حَسَنَاتٍ إِلَى سَبْعِمِائَةٍ ضِعْفٍ إِلَى أَضْعَافٍ كَثِيرَةٍ، وَإِنْ هَمَّ بِسَيِّئَةٍ فَلَمْ يَعْمَلْهَا كَتَبَهَا اللَّهُ عِنْدَهُ حَسَنَةً كَامِلَةً، وَإِنْ هَمَّ بِهَا فَعَمِلَهَا كَتَبَهَا اللَّهُ سَيِّئَةً وَاحِدَةً.

“Indeed, Allāh has written down good deeds and bad deeds”, then he clarified: “So, whoever intends to perform a good deed but does not do it, Allāh writes with himself a complete good deed, and if he intends to perform it and does so, Allaah writes down with himself ten good deeds to up to seven hundred times, up to many times multiplied. If he intends to perform bad deeds but he does not perform them, Allāh writes down with Himself a complete good deed, and if he intends to perform it and does so Allāh writes (down) a solitary bad deed.”

(Collected by Bukhārī and Muslim in their authentic collection with this wording)

COMMENTARY ON THE ḤADĪTH

I. Subject Matter of the Ḥadīth

Writing good deeds and bad deeds and the levels associated with that.⁸²⁷

⁸²⁷ *al-Afnān an-Nadiyyah bi-Sharḥ al-Arbaʿin an-Nawawīyyah*, p. 195.

II. References of the Ḥadīth

This *Ḥadīth* has been collected in the following collection of *Ḥadīth*:

Ṣaḥīḥ Bukhārī (6491)

Ṣaḥīḥ Muslim (131)

III. Authenticity of the Ḥadīth

This *Ḥadīth* has been collected by *Imām* Bukhārī (ؒ) and *Imām* Muslim (ؒ) and has been classified as being *Ṣaḥīḥ* or authentic.

IV. Status of the Ḥadīth

Muḥammad bin Abdullah al-Jardānī (ؒ) said, in respect to the high status of this *Ḥadīth*, according to the scholars of the religion:

“This *Ḥadīth* is a venerable *Ḥadīth* illustrating the loftiness of His Grace of Allāh upon his creation and His Mercy upon them.” ⁸²⁸

V. Selected Vocabulary

Term		Meaning
Arabic	English	
اللَّهُ كَتَبَ الْخُسَنَاتِ وَالسَّيِّئَاتِ	<i>Allāh has Written Down</i>	He decreed them both from His knowledge after the event. ⁸²⁹

⁸²⁸ *al-Jawābir al-Lu'Lu'iyyah fī Sharḥ al-'Arba'in Ḥadīthan an-Nawawīyyah*, p. 322.

⁸²⁹ *at-Tuhfah ar-Rabāniyyah fī Sharḥ al-'Arba'in Ḥadīthan an-Nabawīyyah*, p. 102.

	<i>Good Deeds and Bad Deeds</i>	
بَيَّنَ ذَلِكَ	<i>Then he Clarified</i>	For the scribes of the angels. ⁸³⁰
كَتَبَهَا اللَّهُ	<i>Allāh Writes</i>	For the one intends to do it, meaning, He orders it preservation by writing it. ⁸³¹
حَسَنَةً كَامِلَةً	<i>A Complete Good Deed</i>	There is no deficiencies in it, even if it arises from mere carelessness. ⁸³²
إِلَى أَضْعَافٍ كَثِيرَةٍ	<i>a Solitary Bad Deed</i>	In accordance to the increase in sincerity, truthfulness in determination, presence of the heart and excessive benefit. ⁸³³
سَيِّئَةً وَاحِدَةً	<i>A Solitary Bad Deed</i>	A sign of kindness from Him, Glory be to Him, as he did not hold His servant with being careless in respect to sins and He did not multiply it after the event. ⁸³⁴

VI. The Narrator of the Ḥadīth

See Ḥadīth no. 19 for a biography of the noble narrator.

VII. General Commentary of the Ḥadīth

This *Ḥadīth Qudsī* good news for the Muslims, as those who intend do a good deed and are not able to do it, Allāh writes it down with Him A complete good deed, and if they intended it, then they did it, Allāh will write it down for them with him, from ten good deeds to many times more,

⁸³⁰ *at-Tuhfah ar-Rabāniyyah fī Sharḥ al-‘Arba’in Ḥadīthan an-Nabawiyyah*, p. 102.

⁸³¹ *at-Tuhfah ar-Rabāniyyah fī Sharḥ al-‘Arba’in Ḥadīthan an-Nabawiyyah*, p. 103.

⁸³² *at-Tuhfah ar-Rabāniyyah fī Sharḥ al-‘Arba’in Ḥadīthan an-Nabawiyyah*, p. 103.

⁸³³ *at-Tuhfah ar-Rabāniyyah fī Sharḥ al-‘Arba’in Ḥadīthan an-Nabawiyyah*, p. 103.

⁸³⁴ *at-Tuhfah ar-Rabāniyyah fī Sharḥ al-‘Arba’in Ḥadīthan an-Nabawiyyah*, p. 103.

and if they were evil, and did not do it for the fear of Allāh and His punishment, Allāh will write down for them as a good deed because they did not do it, and that their deed is written down by Allāh Almighty as one bad deed. So, my fellow Muslim, may Allāh grant you all the best. Look at Allāh's grace upon His servants, as Allāh, Glory be to Him, gives to those who do good deeds a blessing multiplied, emphasising the Glory that it is protected by Him defining the possessor, and bad deeds if they are done, He confirmed that only one is written.⁸³⁵

VIII. Lessons and Benefits Derived from this Ḥadīth

Some of the lessons and benefits that may be derived from this *Ḥadīth* are:

1. Affirmation of the writing of good deeds and bad deeds.⁸³⁶
2. What a person does in this worldly life of good deeds and bad deeds has been written by Allāh Almighty in the Luwḥ al-Maḥfūẓ or the Preserved Tablet.⁸³⁷
3. From the Grace of Allāh is that He multiplies good deeds.⁸³⁸
4. From the Justice of Allāh is that he does not increase bad deeds.⁸³⁹
5. Allah rewards the one who intends to do a good deed but is not unable to do it with it being written down as a complete reward.⁸⁴⁰

⁸³⁵ *Aḥādīth al-Arba'in an-Nawawīyah ma' Zādahā Ibn Rajab wa 'alayhā Sharḥ al-Muwjiz al-Mufīd*, p. 73.

⁸³⁶ *Fath al-Qawwī al-Mubīn fi Sharḥ al-Arba'in wa Tatimmah al-Khamsīn*, p. 127.

⁸³⁷ *Aḥādīth al-Arba'in an-Nawawīyah ma' Zādahā Ibn Rajab wa 'alayhā Sharḥ al-Muwjiz al-Mufīd*, p. 72.

⁸³⁸ *Fath al-Qawwī al-Mubīn fi Sharḥ al-Arba'in wa Tatimmah al-Khamsīn*, p. 127.

⁸³⁹ *Fath al-Qawwī al-Mubīn fi Sharḥ al-Arba'in wa Tatimmah al-Khamsīn*, p. 127.

⁸⁴⁰ *Fath al-Qawwī al-Mubīn fi Sharḥ al-Arba'in wa Tatimmah al-Khamsīn*, p. 127.

6. The one who intends to do a bad deed or an act of disobedience but decides to leave it for the sake of Allāh, Allāh writes for them, due to abandoning the bad deed, with a complete good deed.⁸⁴¹
7. An encouragement to do good deeds and a warning from doing bad deeds.⁸⁴²
8. Allāh honours the possessor of good deeds by writing their good deeds with Himself pointing to their closeness to Him.⁸⁴³
9. Whoever resolves to do a good deed and performs it, Allāh multiplies the reward of its owner by ten to many times.⁸⁴⁴
10. Whoever does bad deeds and continually does them, and does not do good deeds that erase them, is far from Allāh Almighty.⁸⁴⁵



⁸⁴¹ *Fath al-Qarawi al-Mubīn fi Sharḥ al-Arbaʿin wa Tatimmah al-Khamsīn*, p. 127.

⁸⁴² *Fath al-Qarawi al-Mubīn fi Sharḥ al-Arbaʿin wa Tatimmah al-Khamsīn*, p. 127.

⁸⁴³ *Aḥādīth al-Arbaʿin an-Nawawīyyah maʾ Zādahā Ibn Rajab wa ʿalayhā Sharḥ al-Muwjiz al-Mufīd*, p. 73.

⁸⁴⁴ *Aḥādīth al-Arbaʿin an-Nawawīyyah maʾ Zādahā Ibn Rajab wa ʿalayhā Sharḥ al-Muwjiz al-Mufīd*, p. 73.

⁸⁴⁵ *Aḥādīth al-Arbaʿin an-Nawawīyyah maʾ Zādahā Ibn Rajab wa ʿalayhā Sharḥ al-Muwjiz al-Mufīd*, p. 73.

Ḥadīth Thirty-Eight

On the authority of Abū Hurayrah (رضي الله عنه) who said: the Messenger of Allāh (ﷺ) said: “Indeed, Allāh The Exalted said:

مَنْ عَادَى لِي وَلِيًّا فَقَدْ آذَنْتُهُ بِالْحَرْبِ، وَمَا تَقَرَّبَ إِلَيَّ عَبْدِي بِشَيْءٍ أَحَبَّ إِلَيَّ مِمَّا افْتَرَضْتُ عَلَيْهِ، وَلَا يَزَالُ عَبْدِي يَتَقَرَّبُ إِلَيَّ بِالنَّوَافِلِ حَتَّى أُحِبَّهُ، فَإِذَا أَحْبَبْتُهُ كُنْتُ سَمْعَهُ الَّذِي يَسْمَعُ بِهِ، وَبَصَرَهُ الَّذِي يُبْصِرُ بِهِ، وَيَدَهُ الَّتِي يَبْطِشُ بِهَا، وَرِجْلَهُ الَّتِي يَمْشِي بِهَا، وَلَنْ سَأَلَنِي لَأُعْطِيَنَّهُ، وَلَنْ اسْتَعَاذَنِي لَأُعِيذَنَّهُ.

“Who shows enmity to my ‘friend’ I will declare war upon him. My servant does not draw close to me with anything more beloved to me than that which I have made obligatory upon him. My servant will not cease to come close to me except with supererogatory deeds until I love him, so if I love him, I am his hearing with which he hears, his sight with which he sees, and his hand with which he strikes and grasps, the foot by which he walks and if he asks of me I will indeed give it to him. If he seeks refuge in Me, I will indeed grant him refuge.”

(Collected by Bukhārī)

COMMENTARY ON THE ḤADĪTH

I. Subject Matter of the Ḥadīth

The ‘Friends’ of Allāh, their attributes and the danger of opposing them and showing them enmity.⁸⁴⁶

⁸⁴⁶ *al-Afnān an-Nadiyyah bi-Sharḥ al-Arbaʿin an-Nawawīyyah*, p. 200.

II. References of the Ḥadīth

This *Ḥadīth* has been collected in the following collection of *Ḥadīth*:

Ṣaḥīḥ Bukhārī (6502)

III. Authenticity of the Ḥadīth

Imām Bukhārī (ؒ) collected this *Ḥadīth* in his *Ṣaḥīḥ* collection of *Ḥadīth*, making this *Ḥadīth* to be authentic.

IV. Status of the Ḥadīth

The venerable scholar, jurist and theologian Muḥammad ibn ‘Alī bin Muḥammad bin Abdullah ash-Shawkānī (d.1250 AH) (ؒ) said, in respect to the venerable status of this *Ḥadīth*:

“As the *Ḥadīth*: (Who shows enmity to my ‘friend’ I) contains many benefits, of venerable status for the one who understands it correctly and reflects upon it as it behoves.” ⁸⁴⁷

V. Selected Vocabulary

Term		Meaning
Arabic	English	

⁸⁴⁷ Muḥammad ibn ‘Alī bin Muḥammad bin Abdullah ash-Shawkānī, n.d., *Qaṭar al-Walī ‘alā Ḥadīth al-Walī*. Cairo, Egypt: Dār al-Kutub al-Ḥadīth, p. 229.

عَادَى	<i>Shows Enmity</i>	Enmity is the opposite of loyalty, and in one narration: Who insulted. ⁸⁴⁸
وَلِيًّا	<i>'Friend'</i>	And He is the one who Knows Him, persevering in their obedience and sincerity in His worship. ⁸⁴⁹
أَذْنَتْهُ بِالْحَرْبِ	<i>I will Declare War Upon him</i>	I am informing him that I am at war with him. ⁸⁵⁰
عَبْدِي	<i>My Servant</i>	This addition is for honour. ⁸⁵¹
يَتَقَرَّبُ إِلَيَّ	<i>Draw Close to Me</i>	Seeking closeness to me and in another narration: he becomes beloved to me. ⁸⁵²
التَّوَافِلِ	<i>Supererogatory Deeds</i>	Sup rogatory acts from all types and categories of worships. ⁸⁵³
كُنْتُ سَمْعُهُ	<i>I am His Hearing ...</i>	What is meant by this is to protect these aforementioned from being used in sinful act, so they does not hear what the Islāmic Legal System does not permit them to hear, and they do not what they are not allowed to see, they do not extend their hand to something that they are not allowed to reach toward, and they do not strive except for what the Islāmic Legal System permits them to strive for. ⁸⁵⁴
لَأُعْطِيَهُ	<i>I Will Indeed Give It To him</i>	What they have asked for. ⁸⁵⁵
لَأُعِيذَهُ	<i>, I will Indeed Grant him Refuge</i>	From what they are afraid of. ⁸⁵⁶

⁸⁴⁸ at-Tuhfah ar-Rabāniyyah fī Sharḥ al-'Arba'in Ḥadīthan an-Nabawiyyah, p. 104.

⁸⁴⁹ at-Tuhfah ar-Rabāniyyah fī Sharḥ al-'Arba'in Ḥadīthan an-Nabawiyyah, p. 104.

⁸⁵⁰ at-Tuhfah ar-Rabāniyyah fī Sharḥ al-'Arba'in Ḥadīthan an-Nabawiyyah, p. 104.

⁸⁵¹ at-Tuhfah ar-Rabāniyyah fī Sharḥ al-'Arba'in Ḥadīthan an-Nabawiyyah, p. 104.

⁸⁵² at-Tuhfah ar-Rabāniyyah fī Sharḥ al-'Arba'in Ḥadīthan an-Nabawiyyah, p. 104.

⁸⁵³ at-Tuhfah ar-Rabāniyyah fī Sharḥ al-'Arba'in Ḥadīthan an-Nabawiyyah, p. 104.

⁸⁵⁴ at-Tuhfah ar-Rabāniyyah fī Sharḥ al-'Arba'in Ḥadīthan an-Nabawiyyah, p. 105.

⁸⁵⁵ at-Tuhfah ar-Rabāniyyah fī Sharḥ al-'Arba'in Ḥadīthan an-Nabawiyyah, p. 105.

⁸⁵⁶ at-Tuhfah ar-Rabāniyyah fī Sharḥ al-'Arba'in Ḥadīthan an-Nabawiyyah, p. 105.

VI. The Narrator of the Ḥadīth

See Ḥadīth no. 9 for a biography of the noble narrator.

VII. General Commentary of the Ḥadīth

In this Ḥadīth, the Prophet (ﷺ) informs us that Allāh, Glory be to Him, said: “Who shows enmity to my ‘friend’ I will declare war upon him.” That is, whoever was an enemy of my ‘friends,’ let him know that I am at war with him, as he was at war with me by his enmity with my friends. And that Allāh, the Majestic and Most High, is the most beloved thing to a servant and they perform what Allāh has enjoined upon them of the five daily prayers and others than this and that whoever combines performing the obligatory acts of worship and drawing closer to Allāh with supererogatory acts of worship, Allāh loves them, and one of the effects of His love for him is that he protects their hearing, sight, the tyranny of their hand, their walking with their feet from Satan that he seduces them and extends their limbs to sin and their heart to what it loves.⁸⁵⁷

VIII. Lessons and Benefits Derived from this Ḥadīth

Some of the lessons and benefits that may be derived from this *Ḥadīth* are:

⁸⁵⁷ *Aḥādīth al-Arbaʿīn an-Nawawīyyah maʾ Zādahā Ibn Rajab wa ʿalayhā Sharḥ al-Muwajiz al-Mufīd*, p. 75.

1. Who shows enmity to a ‘friend’ of Allāh, Allāh will declare war upon them.
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2. Clarification of the merits and virtues of the ‘friends’ of Allāh and the great danger in showing them enmity.⁸⁵⁹
3. Becoming a friend of Allāh is achieved by performing the obligatory acts of worship as well as supererogatory acts of worship.⁸⁶⁰
4. From the most beloved of those things that draws one closer to Allāh is the performance of the obligatory acts of worship.⁸⁶¹
5. An affirmation of the Divine Attribute of Love.⁸⁶²
6. Deeds that incur the Love of Allāh are different types and levels.⁸⁶³
7. Performing supererogatory acts of worship after performing obligatory acts of worship incurs the Love of Allāh.⁸⁶⁴
8. The one who attains the Love of Allāh is that Allāh directs their hearing, sight, hand with which they strike and walking.⁸⁶⁵
9. The love of Allāh incurs, for the servant, the answering of their supplication, and to protect them from those whom they fear.⁸⁶⁶

⁸⁵⁸ *Aḥādith al-Arbaʿin an-Nawawīyyah maʾ Zādahā Ibn Rajab wa ʿalayhā Sharḥ al-Muwjiz al-Mufid*, p. 74.

⁸⁵⁹ *Faṭḥ al-Qaḥwī al-Mubīn fī Sharḥ al-Arbaʿin wa Tatimmah al-Khamsīn*, p. 129.

⁸⁶⁰ *Faṭḥ al-Qaḥwī al-Mubīn fī Sharḥ al-Arbaʿin wa Tatimmah al-Khamsīn*, p. 129.

⁸⁶¹ *Faṭḥ al-Qaḥwī al-Mubīn fī Sharḥ al-Arbaʿin wa Tatimmah al-Khamsīn*, p. 129.

⁸⁶² *Faṭḥ al-Qaḥwī al-Mubīn fī Sharḥ al-Arbaʿin wa Tatimmah al-Khamsīn*, p. 129.

⁸⁶³ *Faṭḥ al-Qaḥwī al-Mubīn fī Sharḥ al-Arbaʿin wa Tatimmah al-Khamsīn*, p. 129.

⁸⁶⁴ *Faṭḥ al-Qaḥwī al-Mubīn fī Sharḥ al-Arbaʿin wa Tatimmah al-Khamsīn*, p. 129.

⁸⁶⁵ *Faṭḥ al-Qaḥwī al-Mubīn fī Sharḥ al-Arbaʿin wa Tatimmah al-Khamsīn*, p. 129.

⁸⁶⁶ *Faṭḥ al-Qaḥwī al-Mubīn fī Sharḥ al-Arbaʿin wa Tatimmah al-Khamsīn*, p. 129.

10. The reward from Allāh for the servant is due to his invocations and request and his safety from his fears.⁸⁶⁷



⁸⁶⁷ *Faṭḥ al-Qaṣwī al-Mubīn fī Sharḥ al-Arbaʿīn wa Tatimmah al-Khamsīn*, p. 129.

Ḥadīth Thirty-Nine

On the authority of Abdullah ibn ‘Abbās (رضي الله عنه) that the Messenger of Allāh (ﷺ) said:

إِنَّ اللَّهَ تَجَاوَزَ لِي عَنْ أُمَّتِي الْخَطَأَ وَالنَّسْيَانَ وَمَا اسْتُكْرِهُوا عَلَيْهِ.

“Indeed, for my sake Allāh has pardoned my nation for their mistakes and forgetfulness and that which is done under duress and coercion.”

(A ‘good’ narration collected by Ibn Mājah and al-Bayhaqī)

COMMENTARY ON THE ḤADĪTH

I. Subject Matter of the Ḥadīth

The ruling of accidental mistakes, forgetfulness, and coercion.⁸⁶⁸

II. References of the Ḥadīth

This *Ḥadīth* has been collected in the following collection of *Ḥadīth*:

Ṣaḥīḥ Ibn Mājah (2043) (2045)

Sunan al-Bayhaqī (20013) (20014)

III. Authenticity of the Ḥadīth

⁸⁶⁸ *al-Afnān an-Nadiyyah bi-Sharḥ al-Arbaʿin an-Nawawīyyah*, p. 209.

This is *Ḥadīth* has been classified as being *Ṣaḥīḥ* by *Imām al-Albānī* (رحمه الله).⁸⁶⁹

IV. Status of the *Ḥadīth*

The eminent status of this *Ḥadīth* has been expounded upon by *Shaykh* Abdur-Raḥmān bin Nāṣir al-Barrāk when he said:

“This *Ḥadīth* is a foundation in excusing sin for the one who makes a mistake, forgets and is compelled or coerced.”⁸⁷⁰

V. Selected Vocabulary

Term		Meaning
Arabic	English	
تَجَاوَزَ	<i>Pardoned</i>	Excused. ⁸⁷¹
أُمَّتِي	<i>My Nation</i>	Those who answered the call to Islām. ⁸⁷²
الْخَطَأَ	<i>Mistakes</i>	It is that he intends to do something, and it coincides with something other than what they intended. ⁸⁷³
النِّسْيَانُ	<i>Forgetfulness</i>	The opposite of remembering. ⁸⁷⁴
اسْتُكْرِهُوا	<i>Under Duress and Coercion</i>	Something one is made to do by compulsion or intimidation. ⁸⁷⁵

VI. The Narrator of the *Ḥadīth*

⁸⁶⁹ *al-Irwā' al-Ghalīl fī Takhrīj al-Ḥadīth Manār as-Sabīl*, vol. 1, pp. 123 – 124, no. 82.

⁸⁷⁰ *al-Fawā'id al-Mustanbaṭah min al-Arab'īn al-Nawwā'iyyah*, p. 109.

⁸⁷¹ *at-Tuhfah ar-Rabāniyyah fī Sharḥ al-'Arba'in Ḥadīthan an-Nabawiyyah*, p. 107.

⁸⁷² *at-Tuhfah ar-Rabāniyyah fī Sharḥ al-'Arba'in Ḥadīthan an-Nabawiyyah*, p. 107.

⁸⁷³ *at-Tuhfah ar-Rabāniyyah fī Sharḥ al-'Arba'in Ḥadīthan an-Nabawiyyah*, p. 107.

⁸⁷⁴ *at-Tuhfah ar-Rabāniyyah fī Sharḥ al-'Arba'in Ḥadīthan an-Nabawiyyah*, p. 107.

⁸⁷⁵ *at-Tuhfah ar-Rabāniyyah fī Sharḥ al-'Arba'in Ḥadīthan an-Nabawiyyah*, p. 107.

See Ḥadīth no. 19 for a biography of the noble narrator.

VII. General Commentary of the Ḥadīth

In this *Ḥadīth* is the glad tidings for the nation of Muḥammad (ﷺ), as Allāh, Glory be to Him, excuses the sin done mistakenly that happens without the intent of the person to fall into sin; sin done out of forgetfulness after remembering; sin done when the servant is forced to do something and they are not able to find a means of escape from this compulsion so, Allāh does not hold them accountable for these three matters and this is from Allāh's Clemency and Mercy for His servants, making the religion easy with no hardships in it.⁸⁷⁶

VIII. Lessons and Benefits Derived from this Ḥadīth

Some of the lessons and benefits that may be derived from this *Ḥadīth* are:

1. Allāh Almighty pardoned the nation of Muḥammad (ﷺ), sins done mistakenly, out of forgetfulness and done under duress and coercion, and this is from Allāh's Clemency and Mercy upon His servants, the ease of his religion and the tolerance of the Islāmic Legal system.⁸⁷⁷
2. Evidence on the distinction between a mistake and forgetfulness, as: a mistake is to do something resulting in what is not intended; and

⁸⁷⁶ *Aḥādīth al-Arba'in an-Nawawīyyah ma' Zādahā Ibn Rajab wa 'alayhā Sharḥ al-Muwjiz al-Mufīd*, p. 76.

⁸⁷⁷ *Aḥādīth al-Arba'in an-Nawawīyyah ma' Zādahā Ibn Rajab wa 'alayhā Sharḥ al-Muwjiz al-Mufīd*, p. 76.

forgetfulness is, that is to remember something that one has forgotten when doing an action.⁸⁷⁸

3. The eminence and clemency of the Islāmic Legal System in that it has come to facilitate ease, remove difficulties, and to free from the fetters of the previous nations.⁸⁷⁹
4. This *Ḥadīth* is an exegesis of the Qur'ānic verse: **Allāh burdens not a person beyond his scope** (Surah al-Baqarah [2]: 286).⁸⁸⁰
5. This matter is from the specific characteristics of the nation of Muḥammad (ﷺ) from that which illustrates its virtues and merits.⁸⁸¹
6. The Generosity of Allah and His forgiveness, as He pardoned these matters and is Clemet to His servants in these circumstances and situations.⁸⁸²
7. The forgetful and the one who commits a mistake a subject to damages and legal repercussions, because only the sin is excused.⁸⁸³
8. What the compelled or coerced person implements as a result of their compulsion or coercion is neither executable nor contractually valid, rather it remains in the same state as it was before the compulsion or coercion.⁸⁸⁴

⁸⁷⁸ *al-Afnān an-Nadiyyah bi-Sharḥ al-Arba'in an-Nawawiyah*, p. 210.

⁸⁷⁹ *al-Afnān an-Nadiyyah bi-Sharḥ al-Arba'in an-Nawawiyah*, p. 210.

⁸⁸⁰ *al-Afnān an-Nadiyyah bi-Sharḥ al-Arba'in an-Nawawiyah*, p. 210.

⁸⁸¹ *al-Afnān an-Nadiyyah bi-Sharḥ al-Arba'in an-Nawawiyah*, p. 210.

⁸⁸² *al-Afnān an-Nadiyyah bi-Sharḥ al-Arba'in an-Nawawiyah*, p. 210.

⁸⁸³ *Aḥādīth al-Arba'in an-Nawawiyah ma' Zādahā Ibn Rajab wa 'alayhā Sharḥ al-Muwjiz al-Mufīd*, p. 76.

⁸⁸⁴ *Aḥādīth al-Arba'in an-Nawawiyah ma' Zādahā Ibn Rajab wa 'alayhā Sharḥ al-Muwjiz al-Mufīd*, p. 76.

9. The granting of forgiveness and the pardoning of transgression is specific to this nation.⁸⁸⁵
10. Divorce which is done under duress or through coercion is incorrect.⁸⁸⁶



⁸⁸⁵ *Aḥādīth al-Arbaʿīn an-Nawawīyyah maʾ Zādahā Ibn Rajab wa ʿalayhā Sharḥ al-Muwjiz al-Mufīd*, p. 76.

⁸⁸⁶ *al-Fawāʾid al-Mustanbaṭah min al-Arabʿīn al-Nawawīyyah*, p. 110.

Ḥadīth Forty

On the authority of Ibn ‘Umar (رضي الله عنه) said: the Messenger of Allāh (ﷺ) took me by the shoulder and said:

كُنْ فِي الدُّنْيَا كَأَنَّكَ غَرِيبٌ أَوْ عَابِرُ سَبِيلٍ.

“Be in this world like a stranger or a traveller.”

Ibn ‘Umar (رضي الله عنه) used to say:

إِذَا أَمْسَيْتَ فَلَا تَتَنَظَّرُ الصَّبَاحَ، وَإِذَا أَصْبَحْتَ فَلَا تَتَنَظَّرُ الْمَسَاءَ، وَخُذْ مِنْ صِحَّتِكَ لِمَرَضِكَ، وَمِنْ حَيَاتِكَ لِمَوْتِكَ.

‘If you live for the evening do not expect to see the morning, and if you wake up in the morning do not expect to see the evening, take (advantage) of your good health for (when) you (become) ill, and (take advantage of) your living for when you die.’

(Collected by al-Bukhārī)

COMMENTARY ON THE ḤADĪTH

I. Subject Matter of the Ḥadīth

The confinement and restrictions of the worldly life.⁸⁸⁷

⁸⁸⁷ *al-Afnān an-Nadiyyah bi-Sharḥ al-Arbaʿin an-Nawawiyyah*, p. 212.

II. References of the Ḥadīth

This Ḥadīth has been collected in the following collection of Ḥadīth:

Ṣaḥīḥ al-Bukhārī (6416)

III. Authenticity of the Ḥadīth

This *Ḥadīth* has been collected by *Imām* Bukhārī (ﷺ) in his *Ṣaḥīḥ* and so, it is considered to be authentic.

IV. Status of the Ḥadīth

Ibn Daqīq al-ʿĪd (ﷺ) clarifies the prominent status of this *Ḥadīth*, saying:

“And what is more comprehensive than this *Ḥadīth* in the meaning of goodness and honour.” ⁸⁸⁸

V. Selected Vocabulary

Term		Meaning
Arabic	English	
كَأَنَّكَ غَرِيبٌ	<i>Like a Stranger</i>	They do not find anyone who is a companion, and they have no goal but to leave their exile to their homeland without competing with anyone. ⁸⁸⁹

⁸⁸⁸ *Sharḥ Arbaʿin Ḥadīthan an-Nawawīyyah* (Ibn Daqīq al-ʿĪd), p. 106.

⁸⁸⁹ *at-Tuhfah ar-Rabāniyyah fī Sharḥ al-ʿArbaʿin Ḥadīthan an-Nabawīyyah*, p. 108.

أَوْ عَابِرُ سَبِيلٍ	<i>Or a Traveller</i>	A passer-by seeking their homeland or in the sense of a stranger who may be at peace in the country of strangeness to the traveller who is not. ⁸⁹⁰
فَلَا تَنْتَظِرُ الصُّبْحَ	<i>Do Not Expect to See the Morning</i>	With the deeds of the night. ⁸⁹¹
فَلَا تَنْتَظِرُ الْمَسَاءَ	<i>Do Not Expect to See the Evening</i>	Because the morning and the evening has deeds specific to it, and if they delay it, they will not attain its completion, even if it is prescribed to make it up. ⁸⁹²
خُذْ مِنْ صِحَّتِكَ لِمَرَضِكَ	<i>Take (advantage) of Your Good Health for (when) You (become) Ill</i>	Take advantage of work when healthy, for there may be a disease that prevent you from it, so the day of ending may advance without any provision. ⁸⁹³
وَمِنْ حَيَاتِكَ لِمَوْتِكَ	<i>And (take Advantage of) Your Living for When you Die</i>	Do in your life that which will benefit you after your death, for there is nothing after death but the interruption of work. ⁸⁹⁴

VI. The Narrator of the Ḥadīth

See Ḥadīth no. 2 for a biography of the noble narrator.

VII. General Commentary of the Ḥadīth

⁸⁹⁰ at-Tuhfah ar-Rabāniyyah fī Sharḥ al-'Arba'in Ḥadīthan an-Nabawiyyah, p. 108.

⁸⁹¹ at-Tuhfah ar-Rabāniyyah fī Sharḥ al-'Arba'in Ḥadīthan an-Nabawiyyah, p. 109.

⁸⁹² at-Tuhfah ar-Rabāniyyah fī Sharḥ al-'Arba'in Ḥadīthan an-Nabawiyyah, p. 109.

⁸⁹³ at-Tuhfah ar-Rabāniyyah fī Sharḥ al-'Arba'in Ḥadīthan an-Nabawiyyah, p. 109.

⁸⁹⁴ at-Tuhfah ar-Rabāniyyah fī Sharḥ al-'Arba'in Ḥadīthan an-Nabawiyyah, p. 109.

Commenting on this *Ḥadīth Imām an-Nawawī* (رحمہ اللہ) said:

“Do not rely on it, and do not take it as a home and don't talk yourself into wanting to stay in it, and do not become attached to it except how a stranger is attached to other than his homeland; do not become preoccupied in it except how a stranger who wants to go to his family and in Allāh is success.” ⁸⁹⁵

VIII. Lessons and Benefits Derived from this Ḥadīth

Some of the lessons and benefits that may be derived from this *Ḥadīth* are:

1. Encouragement to abandon the worldly life and being an ascetic in respect to it. ⁸⁹⁶
2. Preparing for death and fearing its occurrence during the day and night. ⁸⁹⁷
3. Hastening to do good deeds and taking advantage of time, while being alive, before it passes due death or illness. ⁸⁹⁸
4. The exhortation for a person to take from the worldly life only the extent of necessity specific to the Hereafter. ⁸⁹⁹
5. Warning against vices, since the stranger, due to his lack of knowledge of people, knows little of the envy, enmity, hatred, hypocrisy, strife, and all the vices that arise from mixing with creation, and their lack of residence

⁸⁹⁵ , *Riyāḍ aṣ-Ṣāliḥīn*, p. 226.

⁸⁹⁶ *Aḥādīth al-Arbaʿīn an-Nawawīyyah maʾ Zādahā Ibn Rajab wa ʿalayhā Sharḥ al-Muwjiz al-Mufīd*, p. 88.

⁸⁹⁷ *Aḥādīth al-Arbaʿīn an-Nawawīyyah maʾ Zādahā Ibn Rajab wa ʿalayhā Sharḥ al-Muwjiz al-Mufīd*, p. 88.

⁸⁹⁸ *Aḥādīth al-Arbaʿīn an-Nawawīyyah maʾ Zādahā Ibn Rajab wa ʿalayhā Sharḥ al-Muwjiz al-Mufīd*, p. 88.

⁸⁹⁹ *at-Tuhfah ar-Rabāniyyah fī Sharḥ al-ʿArbaʿīn Ḥadīthan an-Nabawīyyah*, p. 109.

is like a small home, orchard, and farm, and all other things that distract the creation those whom Allāh does not guide.⁹⁰⁰

6. Encouragement to feeling strangeness in this worldly life and to prepare oneself – for the afterlife – with righteous deeds.⁹⁰¹
7. Encouragement to compete in doing righteous deeds not being lackadaisical or to procrastinate.⁹⁰²
8. Hastening to do righteous deeds before one is unable to do them.⁹⁰³
9. Exerting oneself in giving advice and guiding people to goodness.⁹⁰⁴
10. Addressing an individual while intending the community and they are the entire nation with this testament.⁹⁰⁵



⁹⁰⁰ *at-Tuhfah ar-Rabāniyyah fī Sharḥ al-‘Arba’in Ḥadīthan an-Nabawiyyah*, p. 109.

⁹⁰¹ *Faṭḥ al-Qaṣwī al-Mubīn fī Sharḥ al-‘Arba’in wa Tatimmah al-Khamsīn*, p. 133.

⁹⁰² *Faṭḥ al-Qaṣwī al-Mubīn fī Sharḥ al-‘Arba’in wa Tatimmah al-Khamsīn*, p. 133.

⁹⁰³ *at-Tuhfah ar-Rabāniyyah fī Sharḥ al-‘Arba’in Ḥadīthan an-Nabawiyyah*, p. 109.

⁹⁰⁴ *Aḥādīth al-‘Arba’in an-Nawawiyyah ma’ Zādahā Ibn Rajab wa ‘alayhā Sharḥ al-Muwjiz al-Mufīd*, p. 88.

⁹⁰⁵ *Aḥādīth al-‘Arba’in an-Nawawiyyah ma’ Zādahā Ibn Rajab wa ‘alayhā Sharḥ al-Muwjiz al-Mufīd*, p. 88.

Ḥadīth Forty - One

On the authority of Muḥammad Abdullah bin ‘Amrū bin al-Āṣ (ﷺ) said: the Messenger of Allāh (ﷺ) said:

لَا يُؤْمِنُ أَحَدُكُمْ حَتَّى يَكُونَ هَوَاهُ تَبَعًا لِمَا جِئْتُ بِهِ.

“None of you truly believe until his desires follow that which I have come with.”

(‘A good’ ‘authentic’ narration which we have collected in the book, ‘The Evidence’ with an authentic chain of narrators)

COMMENTARY ON THE ḤADĪTH

I. Subject Matter of the Ḥadīth

The obligation to following what the Prophet (ﷺ) has come with.⁹⁰⁶

II. References of the Ḥadīth

This Ḥadīth has been collected in the following collection of Ḥadīth:

(*Mukhtaṣir*) *al-Ḥujjah ‘alā Tārik al-Maḥajjah* (25)⁹⁰⁷

III. Authenticity of the Ḥadīth

⁹⁰⁶ *al-Afnān an-Nadiyyah bi-Sharḥ al-Arbaʿin an-Nawawiyyah*, p. 217.

⁹⁰⁷ Naṣir bin Ibrāhīm al-Maqdasī, 1425/2005, *Mukhtaṣir al-Ḥujjah ‘alā Tārik al-Maḥajjah*. Riyadh, Saudi Arabia: Dār Aḍwā’ as-Salaf, pp. 31 – 33, no. 25.

The scholars, from among them Ibn Rajab al-Hanbalī (رحمہ اللہ)⁹⁰⁸ and *Imām* al-Albānī (رحمہ اللہ),⁹⁰⁹ have declared this *Ḥadīth* to be *Ḍa'īf* or weak due to defects in its chain of narrators. However, while it may be *Ḍa'īf* its meaning has generally been accepted as being correct, supported by a number of other narrations.⁹¹⁰

IV. Status of the *Ḥadīth*

The high estimation the scholars have attached to this *Ḥadīth* has been expressed by *Shaykh* Abdur-Raḥmān bin Nāṣir al-Barrāk when he said:

“This *Ḥadīth* is a foundation in the obligation to tenaciously adhere to what the Messenger (ﷺ) has come with.”⁹¹¹

V. Selected Vocabulary

Term		Meaning
Arabic	English	
لَا يُؤْمِنُ أَحَدُكُمْ	<i>None of You Truly Believe</i>	Prefect and complete <i>Imān</i> , which Allāh has promised its people with entering Paradise and safety from the fire. ⁹¹²
هَوَاهُ	<i>his Desires</i>	What they love and orientate towards. ⁹¹³

⁹⁰⁸ *Jāmi' 'Ulūm wa al-Ḥikam, fī Sharḥ Khamsīn Ḥadīthan min Jarwāmi' al-Kalam*, p. 824.

⁹⁰⁹ *Kitāb as-Sunnah li-Imām al-Hāfiẓ Abi Bakar 'Amrū bin Abi 'Āsim ad-Dihhak bin Mukhkhlad ash-Shaybānī wa Ma'hū Zilāl al-Jannah fī Takbrīj as-Sunnah*, vol. 1, pp. 12 – 13, nos. 15.

⁹¹⁰ *al-Fawā'id al-Mustanbaṭah min al-Arab'in al-Nawwaiyyah*, p. 114.

⁹¹¹ *al-Fawā'id al-Mustanbaṭah min al-Arab'in al-Nawwaiyyah*, p. 114.

⁹¹² *at-Tuhfah ar-Rabāniyyah fī Sharḥ al-'Arba'in Ḥadīthan an-Nabawiyyah*, p. 110.

⁹¹³ *at-Tuhfah ar-Rabāniyyah fī Sharḥ al-'Arba'in Ḥadīthan an-Nabawiyyah*, p. 110.

تَبِعَا لِمَا جِئْتُ بِهِ	<i>Follow That Which I Have Come With</i>	From this perfect, purifying Islāmic law, that their heart and nature inclines to it, as. it inclines to worldly love. ⁹¹⁴
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VI. The Narrator of the Ḥadīth

He is Muḥammad Abdullah bin ‘Amrū bin al-Āṣ (رضي الله عنه) was a noble Companion of the Prophet (ﷺ). He and his father migrated to Madīnah before the Conquest of Makkah. He was known to be a devout worshipper and one of the most prolific narrators of Ḥadīth of the Companions. He passed away in the year 63 AH.⁹¹⁵

VII. General Commentary of the Ḥadīth

This Ḥadīth informs us that every person does not believe until they love what the Messenger (ﷺ) came with, acts in accordance with it, hates what he (ﷺ) forbade and avoids and that they do not do any deed until they present it to the Book and the *Sunnah* of his Messenger (ﷺ). So, if it agrees with the Book and the *Sunnah*, then it is done and if it is something prohibited and negated: stay away from it and turn away from it, and this is the reality of the one whose desires are in accordance with what Muḥammad (ﷺ) brought.⁹¹⁶

⁹¹⁴ *at-Tuhfab ar-Rabāniyyah fī Sharḥ al-‘Arba’in Ḥadīthan an-Nabawiyyah*, p. 110.

⁹¹⁵ *al-Afnān an-Nadiyyah bi-Sharḥ al-‘Arba’in an-Nawawiyyah*, p. 217.

⁹¹⁶ *Aḥādīth al-‘Arba’in an-Nawawiyyah ma’ Zādahā Ibn Rajab wa ‘alayhā Sharḥ al-Muwjiz al-Mufīd*, pp. 79 - 80.

VIII. Lessons and Benefits Derived from this Ḥadīth

Some of the lessons and benefits that may be derived from this *Ḥadīth* are:

1. The obligation to adhere to what the Prophet (ﷺ) had come with.⁹¹⁷
2. People are of different levels in *Imān*.⁹¹⁸
3. Whoever desires do not follow what Muḥammad (ﷺ) has come with then they have deficient *Imān*.⁹¹⁹
4. The obligation to love the Messenger (ﷺ) and from loving him is to adhere to what he (ﷺ) has commanded and abstains from what he has prohibited.⁹²⁰
5. The believer empties their heart from that which goes against the Islāmic Legal System.⁹²¹
6. Whoever makes their desires follow the Book of Allāh and the *Sunnah* of His Messenger (ﷺ) they have completed *Imān*.⁹²²
7. Following one's desires takes one away from guidance.⁹²³
8. This *Ḥadīth* illustrates that *Imān* increases and decreases.⁹²⁴

⁹¹⁷ *Faṭḥ al-Qawwī al-Mubīn fī Sharḥ al-Arba'in wa Tatimmah al-Khamsīn*, p. 135.

⁹¹⁸ *Faṭḥ al-Qawwī al-Mubīn fī Sharḥ al-Arba'in wa Tatimmah al-Khamsīn*, p. 135.

⁹¹⁹ *Aḥādīth al-Arba'in an-Nawāwiyyah ma' Zādahā Ibn Rajab wa 'alayhā Sharḥ al-Muwjiz al-Mufīd*, p. 79.

⁹²⁰ *Aḥādīth al-Arba'in an-Nawāwiyyah ma' Zādahā Ibn Rajab wa 'alayhā Sharḥ al-Muwjiz al-Mufīd*, p. 79.

⁹²¹ *al-Afnān an-Nadiyyah bi-Sharḥ al-Arba'in an-Nawāwiyyah*, p. 217.

⁹²² *al-Afnān an-Nadiyyah bi-Sharḥ al-Arba'in an-Nawāwiyyah*, p. 217.

⁹²³ *al-Afnān an-Nadiyyah bi-Sharḥ al-Arba'in an-Nawāwiyyah*, p. 217.

⁹²⁴ *al-Afnān an-Nadiyyah bi-Sharḥ al-Arba'in an-Nawāwiyyah*, p. 218.

9. This *Ḥadīth* cultivates the Muslim upon striving until one's desires follow Islāmic legislation and is benefited by scriptural evidence.⁹²⁵
10. This *Ḥadīth* cultivates the Muslim upon taking account of one's deeds, being mindful of one's actions and to obey Allah and His Messenger (ﷺ).⁹²⁶



⁹²⁵ *al-Afnān an-Nadiyyah bi-Sharḥ al-Arbaʿin an-Nawawīyyah*, p. 218.

⁹²⁶ *al-Afnān an-Nadiyyah bi-Sharḥ al-Arbaʿin an-Nawawīyyah*, p. 218.

Ḥadīth Forty - Two

On the authority of Anas bin Mālik (رضي الله عنه) said: I heard the Messenger of Allāh (ﷺ) say: “Allāh The Exalted said:

قَالَ اللَّهُ تَعَالَى: "يَا ابْنَ آدَمَ! إِنَّكَ مَا دَعَوْتَنِي وَرَجَوْتَنِي غَفَرْتُ لَكَ عَلَى مَا كَانَ مِنْكَ وَلَا أُبَالِي، يَا ابْنَ آدَمَ! لَوْ بَلَغَتْ ذُنُوبُكَ عَنَانَ السَّمَاءِ ثُمَّ اسْتَغْفَرْتَنِي غَفَرْتُ لَكَ، يَا ابْنَ آدَمَ! إِنَّكَ لَوْ أَتَيْتَنِي بِقُرَابِ الْأَرْضِ خَطَايَا ثُمَّ لَقِيتَنِي لَا تَشْرِكُ بِي شَيْئًا لَأَتَيْتُكَ بِقُرَابِهَا مَغْفِرَةً.

“O son of Adam, indeed you as long as you invoke Me and ask of Me, I shall forgive you for what you have done, and I will not mind. O son of Adam, if your sins were to reach the sky and you sought forgiveness from me, I would forgive you. O sons of Adam, even if you came to me with sins that reach the clouds of the sky and you ask my forgiveness, I would forgive you. O son of Adam, if you were to come to me with sins that were as great as the earth, then to face me, not ascribing a thing to Me, I would bring you forgiveness nearly as great as it.”

(Collected by at-Tirmithī and he said: it is a 'a good' 'authentic' narration)

COMMENTARY ON THE ḤADĪTH

I. Subject Matter of the Ḥadīth

Encouragement to repent and not to despair from the Mercy of Allāh and the merits and virtues of Tawḥīd or Islāmic Monotheism.⁹²⁷

⁹²⁷ *al-Afnān an-Nadiyyah bi-Sharḥ al-Arbaʿin an-Nawawīyyah*, p. 217.

II. References of the Ḥadīth

This Ḥadīth has been collected in the following collection of Ḥadīth:

Ṣaḥīḥ at-Tirmithī (3540)

III. Authenticity of the Ḥadīth

From the scholars who have declared this *Ḥadīth* to be authentic is *Imām* al-Albānī (رحمته الله) who has classified this *Ḥadīth* to be *Ṣaḥīḥ*.⁹²⁸

IV. Status of the Ḥadīth

Shaykh Fayṣal bin ‘Abdul-‘Azīz Mubārak (رحمته الله) said, in respect to the lofty status of this venerable *Ḥadīth*:

“This *Ḥadīth* is a great tiding of gladness, clemency, and venerable generosity, and countless types of Grace, excellence, leniency, Mercy, and gratefulness.”⁹²⁹

V. Selected Vocabulary

Term		Meaning
Arabic	English	
مَا دَعَوْتِي	<i>As Long as You Invoke Me</i>	Forgiveness for your sins.

⁹²⁸ *Silsilah Aḥādīth aṣ-Ṣaḥīḥah wa shay’ min fiqhīhā wa Fawā’idihā*, vol. 1, pp. 249 – 250, no. 127 and p. 251, no. 128; *Ṣaḥīḥ* at-Tirmithī, vol. 3, p. 455.

⁹²⁹ *Maḥāsīn ad-Dīn ‘alā Matan al-Arab’īn*, p. 158.

وَرَجَوْتِي	<i>And Ask of Me</i>	The case is that you hope for my Grace upon you and answer your supplication. ⁹³⁰
عَفَرْتُ لَكَ	<i>I Shall Forgive You</i>	Your sins, that is, concealing them for you and not to punish you for them in the afterlife. ⁹³¹
عَلَى مَا كَانَ مِنْكَ	<i>For What You Have Done</i>	From the repetition of sins. ⁹³²
وَلَا أُبَالِي،	<i>I Will Not Mind</i>	I will not care about your sins and nor will I melt them even if they are many, nothing is too great for me. ⁹³³
اسْتَغْفِرْتَنِي	<i>Ask My Forgiveness</i>	Asking from Me protection from its evil while concealing it. ⁹³⁴
بِقُرَابِ الْأَرْضِ	<i>As Great as the Earth</i>	Close to filling it, or similar to it. ⁹³⁵
لَقِيتَنِي	<i>To Face Me</i>	To die upon <i>Imān</i> . ⁹³⁶
لَا تُشْرِكُ بِي شَيْئًا	<i>Not Ascribing a Thing to Me</i>	Because of your belief in My Tawḥīd or Monotheism, and believing in My messengers and what they came with. ⁹³⁷

VI. The Narrator of the Ḥadīth

See Ḥadīth no. 13 for a biography of the noble narrator.

VII. General Commentary of the Ḥadīth

⁹³⁰ at-Tuhfah ar-Rabāniyyah fī Sharḥ al-'Arba'in Ḥadīthan an-Nabawiyyah, p. 112.

⁹³¹ at-Tuhfah ar-Rabāniyyah fī Sharḥ al-'Arba'in Ḥadīthan an-Nabawiyyah, p. 112.

⁹³² at-Tuhfah ar-Rabāniyyah fī Sharḥ al-'Arba'in Ḥadīthan an-Nabawiyyah, p. 112.

⁹³³ at-Tuhfah ar-Rabāniyyah fī Sharḥ al-'Arba'in Ḥadīthan an-Nabawiyyah, p. 112.

⁹³⁴ at-Tuhfah ar-Rabāniyyah fī Sharḥ al-'Arba'in Ḥadīthan an-Nabawiyyah, p. 113.

⁹³⁵ at-Tuhfah ar-Rabāniyyah fī Sharḥ al-'Arba'in Ḥadīthan an-Nabawiyyah, p. 113.

⁹³⁶ at-Tuhfah ar-Rabāniyyah fī Sharḥ al-'Arba'in Ḥadīthan an-Nabawiyyah, p. 113.

⁹³⁷ at-Tuhfah ar-Rabāniyyah fī Sharḥ al-'Arba'in Ḥadīthan an-Nabawiyyah, p. 113.

This *Ḥadīth* contains good tidings to the Muslims, as it indicates the vastness of Allāh's mercy, generosity, kindness, and favor upon His servants. That whoever commits major sins and then asks Allāh Almighty, having hope in Him and does not despair of His mercy, Allāh Almighty He forgives his sins, even if they reach what they have reached, if they ask for Allāh's forgiveness while they do not associate anything with Allāh.

VIII. Lessons and Benefits Derived from this Ḥadīth

Some of the lessons and benefits that may be derived from this *Ḥadīth* are:

1. The vastness of Allāh's Grace and His forgiveness of upon His servant.⁹³⁸
2. The virtue and merits of seeking Allāh's forgiveness and repentance, and that Allāh forgives the sins of the one who seeks His forgiveness, if it reaches what it reaches.⁹³⁹
3. From the means of earning the forgiveness of Allāh is supplication or invoking Allāh and hoping in Him without despairing.⁹⁴⁰
4. Associating partners or equals with Allāh, in that which is specific to Him, in a sin which Allāh does not forgive, and other than that is at the Mercy of Allāh.⁹⁴¹

⁹³⁸ *Fath al-Qawwī al-Mubīn fi Sharḥ al-Arba'in wa Tatimmah al-Khamsīn*, p. 137.

⁹³⁹ *Fath al-Qawwī al-Mubīn fi Sharḥ al-Arba'in wa Tatimmah al-Khamsīn*, p. 137.

⁹⁴⁰ *Fath al-Qawwī al-Mubīn fi Sharḥ al-Arba'in wa Tatimmah al-Khamsīn*, p. 137.

⁹⁴¹ *Fath al-Qawwī al-Mubīn fi Sharḥ al-Arba'in wa Tatimmah al-Khamsīn*, p. 137.

5. The virtue and merit of sincerity and that Allāh forgives sins because of it.
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6. Whoever dies without associating anything with Allāh, it is hoped that they will enter Paradise.⁹⁴³
7. A person is not infallible from sins, but if he sins, he supplicates to Allāh. He accepts his supplication and forgives his sins.⁹⁴⁴
8. This *Ḥadīth* is a refutation of those sects – such as, the Khawārij and the Mu'tazila – who believe that the Muslims who commits a major sin becomes an apostate and leaves the fold of Islām.⁹⁴⁵
9. This *Ḥadīth* opens the doors of hope for the one who have transgressed against their souls by being disobedient because they should not despair from the Mercy of Allāh.⁹⁴⁶
10. This *Ḥadīth* clarifies that humans have been created to be weak, and they make mistakes, however, the doors of Mercy are open.⁹⁴⁷



⁹⁴² *Fath al-Qawwī al-Mubīn fi Sharḥ al-Arba'in wa Tatimmah al-Khamsīn*, p. 137.

⁹⁴³ *Aḥādīth al-Arba'in an-Nawāwīyah ma' Zādahā Ibn Rajab wa 'alayhā Sharḥ al-Muwjiz al-Mufīd*, p. 81.

⁹⁴⁴ *Aḥādīth al-Arba'in an-Nawāwīyah ma' Zādahā Ibn Rajab wa 'alayhā Sharḥ al-Muwjiz al-Mufīd*, p. 81.

⁹⁴⁵ *Aḥādīth al-Arba'in an-Nawāwīyah ma' Zādahā Ibn Rajab wa 'alayhā Sharḥ al-Muwjiz al-Mufīd*, p. 82.

⁹⁴⁶ *al-Afnān an-Nadiyyah bi-Sharḥ al-Arba'in an-Nawāwīyah*, p. 223.

⁹⁴⁷ *al-Afnān an-Nadiyyah bi-Sharḥ al-Arba'in an-Nawāwīyah*, p. 223.

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Imām an-Nawawī (may Allāh have mercy upon him) was born in the middle of the first ten days of the month of Muharram in the year 631 AH in the town of Nawā, located near Damascus, Syria. He served as a teacher in Islāmic law (*fiqh*) and Prophetic traditions (*Ḥadīth*) at Dār-ul-Ḥadīth al-Ashrafiyyah until his passing. Known for mastering a vast range of Islamic sciences, he authored numerous works on various subjects. *Imām an-Nawawī* (may Allāh have mercy upon him) was renowned for utilizing his time wisely, often engaging in scholarly pursuits even while walking in the streets. The *Imām* (may Allāh have mercy upon him) passed away on a Tuesday night, the 24th of Rajab 676 AH, in Nawā. May Allāh have mercy upon him.

The Forty *Ḥadīth* or in the Arabic language as, *al-‘Arba‘īn an-Nawawīyyah* is one of the most popular and most studied texts in *Ḥadīth* literature. It is a well-known text, which includes forty-two *Ḥadīths* with omitted chains of transmission omitted covering different fields of the Islāmic science and disciplines, with each *Ḥadīth* expounding a great principle of the religion, and anyone who desires the afterlife should know these *Ḥadīths* because of the important issues they contain.

This book represents a study text on the Forty *Ḥadīth*. This text holds a special place among scholars of *Ḥadīth*, who consider it a foundational introduction to the intricate realm of *Ḥadīth* literature. Through this translation, readers are granted access to the distilled wisdom of *Imām an-Nawawī* (may Allāh have mercy upon him) collection. This text provides an essential steppingstone for those embarking on a journey to comprehend the intricacies of *Ḥadīth* literature.